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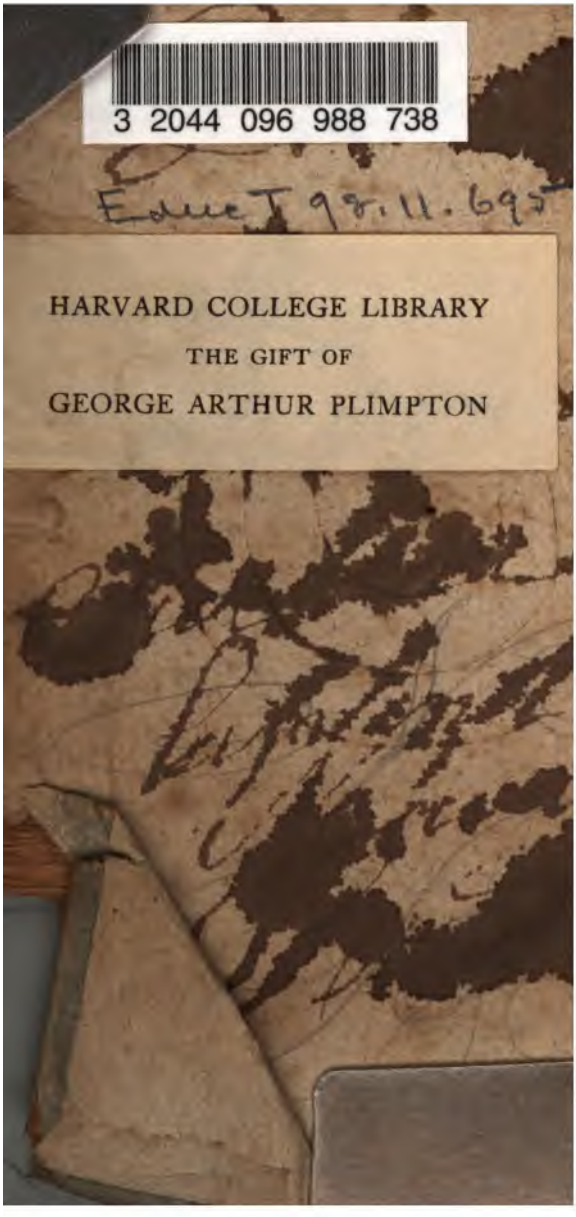
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CALCULATED

TO IMPROVE THE MANNERS AND REFINE THE TASTE

YOUTH;

PARTICULARLY DESIGNED AND ARRANGED

FOR THE USE OF SCHOOLS.

SECOND EDITION.

BY CHARLES PEIRCE, AM
Compiler of the American Citizen, Portsmouth Miscellany, &c.

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PREFACE.

AT a time, when so many volumes of select lessons, intended almost solely for the instruction of youth, are in circulation, it may, perhaps, appear superfluous to add to the number. While however, *those* have their appropriate excellencies, it is presumed that this, from the variety, and interesting nature of the matter it contains, will be deemed not unworthy of the patronage of those who are interested in the improvement of the rising generation.

From the abridgement of arts and sciences, the compiler conceives that much valuable and necessary information may be obtained, and that young people in particular, may be enabled to store their minds from this little volume, with a fund of knowledge, which they could not acquire but from the perusal of works more copious and extensive.

Great pains have been taken to select such historical pieces, as shall have a tendency to inspire the mind with generous and noble sentiments, and at the same time, to blend amusement with instruction. How far the object has been attained, instructors of youth, and the enlightened citizens of the United States, into whose hands this volume may fall, will decide.

THE COMPILER.

CONTENTS.

The Abridgement of Arts and Sciences, &c.

	Page.
Of Religion,	13
Of the Arts and Sciences,	15
Of Theology,	16
Philosophy,	17
Logic,	*ib.*
Morality,	*ib.*
Physics,	*ib.*
Of Meteors,	18
The Wind,	*ib.*
Clouds and Mists,	20
Rain,	21
The Dew,	*ib.*
Snow,	22
Of Hail,	*ib.*
Thunder and Lightning,	23
Of the Iris, or Rainbow, and Halos,	24
The Aurora Borealis,	25
Earthquakes,	*ib.*
Of Tides,	26
Of Metaphysics,	27
Jurisprudence,	28
Of Government,	29
Of Politics,	31
Of Medicine and Physic,	32
Of Anatomy,	*ib.*
Surgery,	33
Of Pharmacy,	*ib.*
Of Chemistry,	34
Of Botany,	*ib.*
Of Rhetoric and Oratory,	*ib.*
Grammar,	37
Of Poetry,	39
The Languages,	

Page.

The Mathematics, 43
Arithmetic, 44
Commerce, 45
Geometry, 46
Architecture, 47
Painting, 48
Sculpture, 49
Optics, *ib.*
Mechanics, 50
Of Division of time, or Chronology, 51
Cosmography, or the Universe, 58
Of Geography, 60
Sequel of Geography, 68
Of America, 74
Of North America, 77
British Colonies, *ib.*
United States, 78
Population, seats of government, chief towns, &c. 82
Spanish Provinces in North America, 86
South America, *ib.*
The West Indies, 88
History, 90
Of Monarchies, and Empires, 93
Of England, 99

Selection of Pieces in Reading and Speaking.

Observations on the principles of good reading, 114
Proper loudness of voice, 115
Distinctness, 117
Due degree of slowness, *ib.*
Propriety of Pronunciation, 118
Emphasis, 119
Tones, 123
Pauses, 126
Manner of reading verses, 128
Select Sentences and Paragraphs, 130

Narrative Pieces.

No rank or possessions can make the guilty mind happy, 146
Change of external condition often adverse to virtue, 147
Ortugrul; or, the vanity of riches, 148
Lady Jane Gray, 150
The Hill of Science, 154
The journey of a day; a picture of human life, 157

Didactic

CONTENTS.

Page.

Didactic Pieces.

The importance of a good education, - 160
A suspicious temper the source of misery to its possessor, - 162
The mortifications of vice greater than those of virtue, 163
On Contentment, - - 164
Rank and riches afford no ground for envy, 167
Moderation in our wishes recommended, 168

Argumentative Pieces.

Happiness is founded in rectitude of conduct, 170
Virtue man's highest interest, - 171
On the immortality of the soul, - 172

Descriptive Pieces.

The Seasons, - - 175
The Cataract of Niagara, in Canada, North America, 176
The Grotto of Antiparos - 177
The Grotto of Antiparos continued, - 178
On the beauties of the Psalms, - 179
Character of Alfred, King of England, 181
Character of Queen Elizabeth, - *ib.*

Pathetic Pieces.

Trial and execution of the Earl of Strafford, who fell a sacrifice to the violence of the times in the reign of Charles the first, - 183
The close of life, - - 185
The clemency and amiable character of the Patriarch Joseph, - - 186

Dialogues.

Dionysius, Pythias, and Damon, - 189
Locke and Bayle, - - 192

Public Speeches.

Cicero against Verres, - 197
The Apostle Paul's noble defence before Festus and Agrippa, - - 200
An address to Young Persons, - 202
In Chap. XLVIII The good and bad man compared in the season of adversity. - 206

Short

Page.

Short and easy Sentences in Poetry.

Education, 208
Candor, *ib.*
Reflection, 209
Secret Virtue, *ib.*
Necessary knowledge easily attained, *ib.*
Disappointment, *ib.*
Natural and fanciful life, *ib.*
Happiness modest and tranquil, *ib.*
True greatness, *ib.*
The tear of sympathy, *ib.*
The passions, 210
Epitaph, *ib.*
Friendship, *ib.*
Patience, *ib.*
Luxury, *ib.*
The source of happiness, *ib.*
Smooth and rough verse, 211
Slow motion imitated, *ib.*
Swift and easy motion, *ib.*
Felling trees in a wood, *ib.*
Sound of a bow string, *ib.*
The Pheasant, *ib.*
Scylla and Charybdis, *ib.*
Boisterous and gentle sounds *ib.*
Laborious and impetuous motion, 212
Regular and slow movement, *ib.*
Motion slow and difficult, *ib.*
A rock torn from the brow of a mountain, *ib.*
Extent and violence of the waves, *ib.*
Pensive numbers, *ib.*
Battle, *ib.*
Sound imitating reluctance, *ib.*
Connubial affection, *ib.*
Swarms of flying insects, 213
A night Piece, *ib.*
An address to the Deity, 215

AN

ABRIDGEMENT

OF THE

ARTS AND SCIENCES.

LESSON I.

OF RELIGION.

"The fear of the Lord is the beginning of wisdom: "good understanding have all they that keep his c "mandments." DAVID

"Be particular not to neglect religion in the educatio "your children. In vain will you endeavor to cond "them by any other path. If *they are dear to you*, if "*expect from them credit and comfort*, from religion m "be derived their happiness and your own." FATHER GERDIL

RELIGION! soother of all our keenest s rows, source and refiner of all our real joy shed thy heavenly influence on our souls; dire animate, and crown all our pursuits; perva and consecrate all our thoughts, words and tions; or we can never answer the design of G in our creation; we fall short of true happin in this life, and we sink to the complet wretchedness in that which is to come.

Q. What is religion?

A. A worship rendered to the Divine Bei after that manner we *conceive* to be most agre ble to his will, that so we may procure his fav and blessing, and avoid his anger and displ sure; and is either *true* or *false*, pure or corrup

Q. How do you divide true religion?

A. True religion admits of three divisions; *First*, The religion of nature, *Second*, The religion of the Jews, *Third*, The religion of Christians.

Q. What is natural religion?

A. As far as our notions of a Divine Being proceed from the ideas we have from the light of nature and reason. Man has been defined a *religious* animal, and by this one epithet, perhaps best distinguished from the brute.

Q. On what is the religion of the Jews founded?

A. On the Old Testament, and the law given by Moses to the tribes of Israel.

Q. Who is the Author of the Christian religion?

A. The Son of God, who left the bosom of the Father and all his glories there, to dwell in flesh and blood: He became the child of a poor maid in Galilee; when grown up, he appeared as a young carpenter. He travelled on foot to preach his divine gospel, when he might have been borne on the wings of Angels; he was content with mean lodgings in the tents of poor fishermen in Galilee, the most contemptible country of the Jews; and sometimes the Lord of Glory had not where to lay his head. An obscure life on earth, veiled the Majesty of the King of Heaven. Such was the amazing humility of the Son of God, the blessed Author of Christianity; such the example left us by the meek and lowly Jesus.

Q. How many false or spurious religions are there?

A. Two: Paganism and Mahometanism.

Q. What

Q. What is Paganism ?

A. The religion of the Pagans or Heath nations ; and because they represent the De under several forms or idols, it is called idolat or image worship.

Q. From whom has Mahometanism its ris

A. From the impostor Mahomet, who appe ed in the seventh century ; his whole doctr is a ridiculous jumble of Heathenism, Judais and Christian heresies, and is contained in t rhapsody of the Alcoran.

Q. Of what advantage is an exact obse ance of religion to a state ?

A. Very great ; it inspires honesty in eve one, justice in princes, fidelity in subjects, int rity in magistrates, good faith in commerce, a union in marriage.

LESSON II.

OF THE ARTS AND SCIENCES.

" The *taking a taste* of *every sort* of knowledge is neces " to form the mind ; and is the only way to give the " derstanding its due improvement to the full exten " its capacity." LOCKE

Q. WHAT is science ?

A. A certain and evident knowledge of so thing.

Q. What is art ?

A. Art is the way of doing a thing sure readily, and gracefully.

Q. How are the arts divided ?

A. Into those that belong to the sciences, philosophy, rhetoric, grammar, mathemat astronom

astronomy, painting, music, and sculpture; all the others are called mechanical.

Q. Why are they called the liberal arts?

A. Because the ancients allowed them to be studied only by the *Liberi* or free persons.

Q. How many sciences are there?

A. Eight principal ones: *First*, Theology, *Second*, Philosophy, *Third*, Jurisprudence, *Fourth*, Medicine, *Fifth*, Rhetoric, *Sixth*, Grammar, *Seventh*, Poetry, and the *Eighth*, Mathematics.

I. OF THEOLOGY.

Q. What is theology?

A. That science which contemplates the nature of God, and divine things.

Q. Whence is the word theology derived?

A. From the Greek words signifying the *word of God.*

Q. How may the existence of God be proved?

A. What is necessary to be known of God is manifest in the works of the creation. The heavens declare the glory of God, and the rich furniture thereof. The sun, the moon, and the stars, shew themselves to be his handy-work. There is no nation on the face of the whole earth where their voice is not heard, for it is gone through all the earth, and their word to the end of the world.

Q. To whom was the title of theologian first given?

A. To St. John, who has by that name been distinguished from the other three Evangelists, because they only wrote the History of the life of Jesus Christ, but St. John wrote his gospel *to establish his* eternal divinity (as the word of *God) and his* incarnation.

II. PHILOSOPHY.

II. PHILOSOPHY.

Q. What is philosophy?

A. The study of nature and morality as founded upon reason.

Q. What is the etymology of the word philosophy?

A. It is compounded of the two Greek words, signifying *love* of *wisdom* or *knowledge*.

Q. Into how many parts is it divided?

A. Four: *First*, Logic, *Second*, Morality, *Third*, Physics, *Fourth*, Metaphysics.

I. LOGIC.

Q. What is logic?

A. The art of using reason well in our enquiries after truth, and the communications of it to others.

Q. In what does this art consist?

A. In the reflections made by men upon the four principal faculties of their mind, perception, judgment, reasoning, disposition.

II. MORALITY.

Q. In what are we instructed by morality?

A. It gives us rules for the behavior, manners, and conduct of man, whether it be in public or private life, and is properly called Ethics, from the Greek, and *morality* from the Latin word *mos*, plural *mores*, both signifying manners or behavior.

III. PHYSICS.

Q. From what is the word physics derived?

A. From the Greek word signifying *nature* or *natural*.

Q. Of what does it treat?

A. Of all natural things, it teaches us to *explain all the* phenomena of the heavens and earth. *And*,

I. OF METEORS.

Q. What is a meteor?

A. A meteor is whatever is engendered in the air which surrounds us, and generally puts on the appearance of fire or flame, so as to become visible to us.

Q. What is the air?

A. A transparent, invisible and impalpable liquid matter, encompassing on all parts the terrestrial globe. The air, by experiments, has been found to be 914 times lighter than water.

This air is composed of a high, middle, and lower region.

The air of the higher region is more subtile and more cold than that of the middle; and that of the middle ſtill finer than the lower.

Q. What is the composition of meteors?

A. Vapors and exhalations.

Vapors are particles of water that mingle with the air.

Exhalations are particles of all the different terrestrial bodies that rise into the air, sulphurs, salts, bitumens, and other bodies, of different natures, more or less combustible, solid or heavy.

LESSON III.

II. THE WIND.

Q. WHAT is the wind?

A. A sensible agitation of the air, by which a large quantity flows in a current out of one region into another.

Q. What are the causes of this agitation?

A. Local alterations in the state of the air, by means of [illegible]. For when the air is heated over

one part of the earth more than over another, the warmer air, being rarefied becomes specifically lighter than the rest; it is therefore overpoised by it, and raised upward, the higher parts of it diffusing themselves every way over the top of the atmosphere; while the neighboring air below rushes in on all sides, till the equilibrium is restored. Hence also we may account for the ascending of smoke in a chimney; and for the rushing of the air through the keyhole of a door, or any small chink, into a room where there is a fire.

Q. How are the winds divided?

A. Into four principal ones, the *north*, *south*, *east*, and *west*, which take their names from the four cardinal points of the world.

Q. What is the nature of each?

A. The North wind is cold; because it comes from the frigid zone, or countries remote from the influence of the sun: the East is damp; because it comes from the bosom of the Atlantic where it imbibes large quantities of vapor: the West, coming from temperate regions across the American continent, is pleasant, pure, salubrious, and exhilarating.

Q. Are the winds deemed beneficial?

A. Beside their use in moving various machines, and their utility in navigation, they serve to purify and refresh the air, to convey the heat or cold of one region to another, and to produce a circulation of vapors from the ocean to inland countries. But, though their effects in the whole may be of great benefit, their violence is sometimes very detrimental. For,

When a violent and very sudden alterati[on] happens

happens in any particular part of the atmosph by means of a cloud, or some electrical ca which occasions a rushing in of the air from points, an impetuous wind is produced, turni rapidly every way, and threatening ruin. Th is called a *whirlwind.* And,

When these causes are numerous and very v olent, accompanied with lightning and thunder, the wind becomes so furious and terrible, that it overthrows houses, roots up trees, and destroys every thing in its course. This is denominated a *hurricane.*

The velocity of wind, in what is termed a gentle breeze, may be from four to six or eight miles an hour; a strong breeze or brisk wind will travel perhaps from ten to fifteen miles an hour; and a hurricane or tempest, probably not less than fifty or sixty miles.

The air is often observed, in different regions, to move in contrary currents; and this almost always previous to thunder.

III. CLOUDS AND MISTS.

Q. How are mists formed?

A. Mists are those collections of vapors which chiefly arise from fenny, moist places, which become more visible as the light of the day decreaseth.

Q. What are clouds?

A. Clouds are nothing else but a dark collection of misty vapors, suspended aloft in the air, and soaring on the wings of the wind.

Q. Pray how high do you suppose the clouds to fly?

A. From about a quarter of a mile to a mile. is common for persons, by climbing very high

mountains, to get above the clouds, and see them swim beneath them, cleaving against the mountains they are on.

Q. Whence the various figures and colors of the clouds?

A. The wonderful variety in the colors of the clouds, is owing to their particular situation to the sun, and the different reflections of his light; the various figures of the clouds, result from their loose and voluble texture, revolving into any form, according to the different force of the winds.

IV. RAIN.

Q. What is rain?

A. Nothing but thick clouds condensed by the cold, which by their own weight, fall upon the earth in small quantities, called drops of water.

Those small clouds, sometimes seen very high, heaped one upon the other, presage rain very soon.

When the horizon at the rising or setting of the sun appears pale and yellowish, it is a sign of the air being full of vapors, and promises wet weather.

But when it is of a light red, at those times there are but few vapors in the air, and fair weather may be expected.

If the cloud that melts is greatly rarefied, and its particles in falling, meet an air moderately warm, these drops will be so small, they will not compose rain, but rime only.

THE DEW.

Q. From what is the dew produced?

A. From a quantity of particles of water extremely subtile, that float about in a calm and serene

serene air in form of vapors, which being c densed by the coldness of the night, lose by grees their agitation, and many uniting toget fall in the evening in small invisible particles li an extremely fine and delicate rain, which co tinues but a short time, and is seen in drops water like pearls upon leaves and herbs.

LESSON IV.

SNOW.

Q. HOW is snow formed?

A. Snow is produced thus: In winter the regions of the air are intensely cold, and the clouds finding this great cold on every side, quickly pass from that state of condensation that might reduce them to rain, into that which is able to reduce them to ice; so that in winter, as soon as the clouds begin to change into fine drops of water, each of these small particles freeze, and, touching each other, form flakes of snow.

Q. Why are those flakes so light, and the snow so white?

A. The small intervals that the flakes leave between them, like so many pores, filled with a subtile air, are the cause of their lightness.

The snow is white, because the small particles of ice that compose those flakes being hard, solid, transparent, and differently arranged, they reflect to us the light from all parts.

OF HAIL.

Hail is formed when the parts of the cloud beginning to fall, meet in their descent a very cold

cold air, which freezes them, and these small bits of ice are very near the figure and size the drops of water would have been, had they fallen.

THUNDER AND LIGHTNING.

Q. What is thunder?

A. A noise heard in the air, most frequently in the summer. Thunder is the most wonderful of all meteors.

Q. What is the cause of this meteor?

A. Thunder is caused by the nitrous or sulphurous particles of the clouds, taking fire through the fierceness of their motion, occasioned by strong winds, and bursting with a tremendous noise, which is preceded by a flash of fire or lightning.

The reason we do not hear the dreadful noise of the thunder so soon as we see the lightning, is, because sound is longer arriving to our ears, than light to our sight.

The continuation and repetition of the sound is caused by a kind of echo formed in the clouds, to which many hard bodies upon the earth may contribute, which return those rollings we hear after a great clap of thunder.

Q. I have heard talk of thunderbolts and their strange effects; pray what are they?

A. What is called a thunderbolt is nothing but a solid and most rapid flame, which, with incredible swiftness, flies from the clouds to the earth, and through every thing standing in its way, being interrupted by nothing. It sometimes kills men and animals, burns and overthrows large trees and buildings, and sets fire to every thing in its way.

Of the Iris, or Rainbow, and Halos.

Q. What is the Iris, or rainbow?

A. A beautiful arch in the heavens, ornamented with various colors, that is only seen when the spectator turns his back to the sun, and when it rains on the opposite side. Its colors are, beginning from the under part, violet, indigo, blue, green, yellow, orange, red.

Q. What was the opinion of the ancients concerning this meteor?

A. Its beautiful colors struck antiquity with amazement. To the philosophers Pliny and Plutarch, it appeared as an object which we might admire, but could never explain. The priests always preferred the wood on which the rainbow had appeared to rest for their sacrifices, vainly supposing that this wood had a perfume peculiarly agreeable to their deities.

Q. Please to explain a little how the rainbow is produced, and how it acquires its beautiful and wonderful form?

A. Some philosophers of the obscure ages began to form more just conceptions concerning this meteor; but as they were ignorant of the true causes of colors, they left the task unfinished for Newton to complete. It is made, according to his theory, by the rays of the sun being refracted by the drops of falling rain or mist, and thence reflected to the spectator's eye.

Q. You have said nothing of the rainbows that sometimes appear by night in the moonshine; what think you of them?

A. The lunar rainbow is formed exactly in the same manner, by the bright beams of the moon striking upon the bosom of a shower.

Q. How

Q. How do you account for that lucid ring we see diffused round the moon called an halo?

A. As this always appears in a *rimy* or *frosty* season, we may suppose it occasioned by the refraction of light in the frozen particles of the air.

THE AURORA BOREALIS.

Q. What is the cause of the Aurora Borealis, or that shining light that is often seen by night in the heavens, and which the vulgar call northern lights or streamers?

A. They may be the result of certain nitrous and sulphurous vapors thinly spread through the atmosphere above the clouds, where they ferment, and taking fire, the explosion of one portion kindles the next, and the flashes succeed one another, till the vapor is set on fire, the streams whereof seem to converge towards the zenith of the spectator, or that point of the heavens which is immediately over his head.

EARTHQUAKES.

Q. What is an earthquake?

A. A sudden motion caused by the inflammation of some sulphurous and bitumenous exhalations contained in the caverns of the earth, not far from its surface. In the southern countries earthquakes are very frequent.

Naturalists attribute them both to air and water, and that very truly. To comprehend this more easily, it must be remarked that the surface of the earth is, as it were a shell, beneath which there is an infinite number of cavities and canals, sufficient to contain a considerable quantity of air, water, &c. which, attempting to rush

out violently, causes those extraordinary tremblings of the earth.

Q. Are there not many subterraneous places in the earth, from which issue torrents of smoke and of flames, rivers of melted metals, and clouds of ashes and stones?

A. Yes, they are called *volcanoes*; the most famous are those of mount *Etna* in Sicily, *Vesuvius*, in Naples, and *Hekla* in Iceland. The bowels of these burning mountains, contain sulphur, bitumen, and other inflammable matter, the effects of which are more dreadful than those of thunder or of gunpowder, and they have in all ages astonished mankind, and desolated the earth.

LESSON V.

OF TIDES.

Q. PRAY what is meant by the tides, or alternate flux and reflux of the sea?

A. As rivers flow and swell, so also does the sea; like them it has its currents, that agitate its waters, and preserve them from putrefaction. This great motion of the ocean is called its tides. The waters of the ocean have been observed regularly from all antiquity to swell twice in about four and twenty hours, and as often to subside again.

In its influx the sea generally rises for six hours, when it remains, as it were suspended, and in equilibrio, for about twelve minutes; at that time it is called high water.

In its reflux the sea falls for six hours, when it remains, as it were, in a like manner suspended,

ed, and in equilibrio, for about twelve minutes; at that time it is called low water.

Q. What is the cause of these wonderful appearances?

A. We are told that *Aristotle* despairing to discover the true cause that produced them, had the folly, in spite of his philosophy, to throw himself headlong into the sea. According to *Newton* they are occasioned by the attraction of the moon; for the waters immediately underneath the moon will be attracted up in a heap, whilst the waters on the opposite side of the earth being but feebly attracted, will be very light; if they be very light they will also rise, and all the neighboring waters flowing into that place, they will swell into an heap, or mountain of waters, pointing to the opposite part of the heavens. Thus does the moon in once going round the earth in twenty-four hours produce two tides or swells, and consequently as many ebbs.

These tides must flow from east to west, for they must necessarily follow the moon's motion, which is from east to west.

OF METAPHYSICS.

Q. What is meant by metaphysics?

A. A science more sublime than physics.

Q. What is the difference of these two sciences?

A. Physics treat of natural things, and judges of them from experience.

Metaphysics is applied only to the contemplation of God, angels and spiritual things, and judges of them only by abstraction, and independent of material things.

LESSON VI.

JURISPRUDENCE.

Q. WHAT is jurisprudence?

A. The science of what is just and unjust; or the knowledge of the laws, rights, customs, ordinances, &c. necessary for the administration of justice.

Q. Whence is the word jurisprudence derived?

A. It is compounded of the Latin words *jus*, right, and *prudentia*, knowledge or skill.

Q. How are laws distinguished?

A. Into the law of nature, the law of nations, and civil law.

Q. What is the law of nature?

A. That which nature and reason have taught mankind; as the power it gives to parents over their children.

Q. In what consists the law of nations?

A. In certain customs allowed of by all civilized nations against violating hospitality, or incroaching upon the privileges of ambassadors, &c. sent by one prince to another.

Q. What is civil law?

A. The peculiar law of every nation, ordained to provide for the public utility and the necessities of the people considered as a body corporate. When this respects a city or borough, which enjoys particular privileges, it is called *municipal law*.

Q. Specify the several kinds of law now used in England?

A. They are, first, the civil law, before mentioned; 2d, *common law*, containing a summary of all the laws, rights, and privileges, in what is called Magna Charta, or the great charter of English

glish rights; 3d, *statute law*, consisting of statutes, acts, and ordinances of the king and parliament; 4th, *canon law*, a collection of constitutions, decisions, and maxims, for the rule and measure of church government; 5th *martial law*, used in all military and maritime affairs; 6th, *forest law*, which relates to the regulation of forests and the chase; to these may be added, 7th, the *law of custom*, which is remarkable in some parts of England.

Q. Specify the several kinds of laws now in use in the United States.

A. The laws by which the United States are governed, are,

1st. The civil law before mentioned.

2d. Common law containing a summary of all the laws of England, and which are regarded as precedents in our courts of Judicature, where the statute law does not supercede.

3d. Statute law consists of acts passed either by Congress, and which are the same in all the States, or by the Legislatures of the several States, and which affect only the State in which they are made.

LESSON VII.

OF GOVERNMENT.

Q. WHAT is the object of Government?

A. The object of government is, or ought to be, the protection of the lives, properties, rights and privileges of the people collectively and individually.

Q. How

Q. How many kinds of national government are there?

A. Four; monarchical, aristocratical, democratical, or republican, and mixt.

Q. What is a monarchical government?

A. Monarchical government is when the supreme authority is in the hands of one person, who is styled a sovereign, emperor, monarch, king, prince, &c. Of these, some are *absolute* or *despotic* in their authority, i. e. they have no rule for their conduct, but their *own will*, and are therefore absolute masters of the lives and properties of their subjects: others are *limited*, having their powers strictly defined and restrained by the laws.

Q. What is an aristocratical government?

A. It is that wherein the nobles or great men of a nation exercise the supreme authority without the suffrages of the people. If their numbers be small, it is called an *oligarchy*.

Q. What is a democratical or republican government?

A. It is that wherein the people have the sovereign authority in their own hands; whence it is delegated, for a given time, to those whom they may choose to appoint as their representatives in congress, parliament, &c. This government, wherein all men by wisdom and patriotism, may equally aspire to posts of honor and trust among their fellow citizens, as they may aspire to Heaven, by the practice of virtue and piety, is the only true, free, and republican government.

Q. What is to be understood by a mixt government?

A. It

A. It is that wherein any two, or all of the preceding forms are blended; as in Great Britain, where the government is a compound of monarchy, aristocracy, and democracy.

The country under a monarch, emperor, king, prince, duke, &c. is called an empire, kingdom, principality, dukedom, &c. but that under an aristocracy or democracy, particularly the latter, is termed a *state*, republic or commonwealth.

Q. What appears to have been the earliest form of government among men?

A. *Patriarchal*: A kind of government in which the chief magistrate or ruler sustained the character of *father of his people.*

Q. Into how many branches or departments is government divided?

A. Three; the *Legislative*, whose business is to make the laws; the *Executive*, by whom the laws are carried into effect, obedience enforced, or transgression punished; the *Judiciary*, whose right it is to interpret the laws, determine controversies between man and man, and pronounce sentence of penalty or punishment.

The fundamental laws of a country or state which secure the rights of the people, and regulate the conduct of their rulers, are termed its constitution.

OF POLITICS.

Q. What are politics?

A. The science of government.

Q. What is necessary to the forming of an able politician?

A. An accurate knowledge of the whole condition of our own and of foreign countries with regard

regard to geographical situation, governments, history, laws, population, productions, commerce, &c.

LESSON VIII.

OF MEDICINE AND PHYSIC.

Q. IN what does the art of medicine or physic consist?

A. In the knowledge of such disorders as the human body is liable to, and the nature of such drugs and medicines as are necessary to remove them when they happen. And the person who possesses this skill is called a physician.

Q. How may this knowledge of the human body be acquired?

A. By the help of anatomy.

OF ANATOMY.

Q. What do you mean by anatomy?

A. I mean a dissection of the human body, which affords an easy method of examining all its parts; and to discover what is able to diminish or strengthen the constitution.

Q. How is medicine divided?

A. Into theoretic and practical. The theoretic applies itself to the contemplation, and to the quality of remedies, or consideration of the nature of sickness; the practical discovers by experience, the particulars of each sickness, and applies such remedies as are proper to promote a quick cure.

SURGERY.

SURGERY.

Q. What is surgery?

A. Surgery (or chirurgery) is that useful branch of the healing art, which consists in the manual operations, with proper instruments; and as its effects are more evident than those of medicine, it has always been much cultivated.

Q. What disorders demand the surgeon's care, and make the subject of his art?

A. 1st, All kinds of *tumors* or swellings. 2d, *Ulcers*, or running sores. 3d, *Fistulas*. 4th *Inflammations*, or strumous disorders. 5th, All kinds of wounds. 6th, *Gangrenes*, or mortifications. 7th, *Dislocations*, or disjointed limbs. 8th, *Fractures*, or broken limbs.

Q. What ought to be the proper qualifications of a good surgeon?

A. A good surgeon ought to be well skilled in anatomy, medicine, and other parts of learning; a man of good experience, great dexterity, an unshaken courage, and steady hand, a clear sight, quick thought, and of an ingenuous and honest mind.

OF PHARMACY.

Q. Inform me what the other part of physic called pharmacy is?

A. Pharmacy teaches the choice, preparation and mixture of medicines. The science is no more than the profession of apothecaries. Pharmacy comes from *pharmacon*, which signifies a remedy. The book, directing how such medicines are to be made is called a *dispensatory*.

OF CHEMISTRY.

OF CHEMISTRY.

Q. What is chemistry?

A. Another part of medicine, that teach reduce mixed bodies, so as to know the p to separate the bad, to collect and refin good; chemists have made discoveries o highest use to physicians and surgeons.

OF BOTANY.

Q. What is understood by botany?

A. That other part of physic which trea plants, herbs, and vegetables, and describes nature, kinds, and uses in medicine, and c affairs of life. The word *botany*, is derived the Greek word BOTANE, which signifi herb. A book on this subject is called an bal; and a professor of this art or knowl is called a *botanist*, *herbalist* or *simplar*.

Q. Is botany very necessary to a physici

A. Yes; for it includes the knowledge c medicinal plants, without which it woul impossible for him to use any of them, but very great hazard of the life of the sick per or, at least, doing him a great injury.

LESSON IX.

OF RHETORIC AND ORATORY.

Q. WHAT is rhetoric?

A. The art of speaking and writing well ornamentally on any subject; to please, to tc the passions, and to persuade, whether in sp ing or writing. A speech made according tc rules of this art, is called an *oration*, and speaker an *orator*.

Q. Wh

Q. What are the qualifications of a good *orator?*

A. It is necessary that he should have,

I. *Invention*, by which he finds out such reasons and arguments as are adapted to persuade or gain belief.

II. *Disposition* or *order*, that he may know how to dispose or arrange his arguments in a proper order or method.

III. *Elocution*, which is a clear and neat manner of expression, and is embellished with tropes and figures.

IV. *Memory*, which is the power of the mind to retain the things he has learnt, till he shall be in want of them.

V. *Pronunciation*, which relates to the delivery of a discourse or oration in a distinct and agreeable manner; with a pleasing modulation of the voice, and becoming gesture of the body; of all the qualifications of a good orator, *this* is certainly the most useful.

Q. You have mentioned tropes and figures, pray explain them to me; and first a trope?

A. A *trope* is an elegant and beautiful turning of a word from its proper signification to another. As charity is cold. You read *Virgil, i. e.* his writings. The clouds drop *fatness*, &c.

Q. What are figures?

A. The figures of speech render it fine and beautiful; some regard the *meaning* of words; as, If we *ride*, let's ride, *i. e.* push on; some the *sound*, as, he is not a friend, but a fiend; some the *order*, as, *Meats* are for the belly, not the belly for the meats: some relate to sentences, as, they

change

change their soil, not their minds, who plow the main.

Q. How many parts has an oration?

A. Five.

I. The *exordium* or beginning of the discourse.

II. The *narration*, which consists in a recital of facts; it ought to be true, or at least *probable*, *perspicuous* and *concise*.

III. The *confirmation* or arrangement of the proofs in an order most likely to persuade.

IV. *Confutation;* for when the orator has confirmed his own arguments he naturally then proceeds to confute and disprove those of his adversary. The confutation ought to be lively.

V. The *peroration*, or as it is sometimes called epilogue, is a recapitulation of the principal arguments. The peroration ought to excite the feeling of hatred or pity in the minds of the persons to whom the oration is addressed.

Q. As it is so desirable a thing to be able to read and speak with propriety, give me, if you please, some practicable and easy rules by which this accomplishment may be acquired.

A. The rules that appear to be best adapted to form a correct and graceful speaker, are,

I. Aim at nothing higher, till you can read distinctly and deliberately.

> Learn to speak slow, all other graces
> Will follow in their proper places.

II. Let your pronunciation be bold and forcible.

III. Acquire a compass and variety in the height of your voice.

IV. Pronounce your words with propriety and elegance.

V. Pronounce

V. Pronounce every word consisting of more than one syllable with its proper *accent*.

VI. In every sentence distinguish the more significant words by a natural, forcible and varied emphasis.

VII. Acquire a just variety of pause & cadence.

VIII. Accompany the emotions and passions which your words express, by correspondent tones, looks and gestures.

GRAMMAR.

Q. What is Grammar ?*

A. Grammar is the art of rightly expressing our thoughts by words.

Q. How many sorts of words are there ?

A. Nine : *First*, the article (*a*) ; *Second*, Noun (*b*) ; *Third*, Pronoun (*c*) ; *Fourth*, Adjective (*d*) ; *Fifth*, Verb (*e*) ; *Sixth*, Adverb (*f*) ; *Seventh*, Preposition (*g*) ; *Eighth*, Conjunction (*h*) ; *Ninth*, Interjection (*i*).

* From the Greek word *Gramma*, a letter.

a From the Latin word *articulus*, a joint or small part.

b From *nomen*, a name ; it expresses the name of any person, place or thing : as John, London, Goodness.

c From *pro* for, and *nomen*, a noun, from its being used instead of a noun, to avoid the too frequent repetition of the same word.

d From *ad* to, and *jacio*, to put ; and signifies the quality of any person, place or thing ; as a *good* man, a *great* city, a *fine* horse.

e From *verbum*, a word : a verb being the principal word in a sentence.

f From *ad*, to, and *verbum*, a verb, and expresses the quality of a verb.

g From *prae*, before, and *pono*, to place, from its being set before nouns or pronouns.

h From *con*, with, and *jungo*, to join, is a part of speech that joins words or sentences together.

i From *inter*, between and *jacio*, to throw, is a word that expresses any sudden motion of the mind. These

These are commonly called parts of speech.

Q. What are the rules of grammar?

A. In living languages, as the English, French, Italian, &c. use is the best rule; in the dead languages, as the Latin, Greek, &c. the rules are fixed.

Q. Is the study of the grammar of one's own country necessary?

A. Most certainly it is; for a competent grammatical knowledge of our own language is the true foundation upon which all literature, properly so called, ought to be raised; ignorant of the principles of grammar, we should be entire strangers to the delicacies of the language of our own country, and unable to express ourselves on the most trifling occasions properly, correctly, or politely.

Q. What is punctuation?

A. Punctuation is the art of making in writing the several pauses or rests between sentences, and the parts of sentences, according to their proper quantity, or proportion, as they are expressed in a just and accurate pronunciation.

Q. What are the marks used for this purpose?

A.

The period	.	Thus marked.
The colon	:	
The semicolon	;	
The comma	,	
The interrogation	?	
The exclamation	!	
The parenthesis	()	

LESSON X.

LESSON X.

OF POETRY.

Q. WHAT is poetry?

A. A speaking picture, which represents, in verse, the life and actions of a person.

Q. What is a poem?

A. A complete and finished piece of poetry.

Q. What sort of verses are chiefly used in our poetry?

A. Those of ten, eight, and seven syllables.

Q. Give me an example of each?

A. First of ten, which is the common measure of heroic and tragic poetry.

Think of my father and his face behold;
See him in me, as helpless and as old!
Tho' not so wretched: there he yields to me,
The first of men in sov'reign misery.
Thus forc'd to kneel; thus grov'ling to embrace
The scourge and ruin of my realm and race,
Suppliant my children's murd'rer to implore,
And kiss those hands yet reeking with their gore.

Second, of eight, which is the usual measure for short poems.

And may at last my weary age,
Find out the peaceful hermitage,
The hairy gown, and mossy cell,
Where I may sit, and nightly spell
O'er ev'ry star the sky does shew,
And ev'ry herb that sips the dew.

Third, of seven, called Anacreontic, from *Anacreon*, a Greek poet who wrote in verse of this measure.

Fairest piece of well-form'd earth,
Urge not thus your haughty birth.

Q. Which

Q. Which are the kinds of poetry most in use?

A. The kinds of poetry are various; the most considerable sorts are,

I. *Pastoral*, that describes the shepherd's life, or that of rural nymphs and swains.

II. *Elegy*, is a mournful poem, or a funeral song.

III. *Lyric Poetry*, is generally used in composition of songs and odes.

IV. *Pindaric* ode, (so called from its inventor Pindar) is a sort of Poetry which consists of loose and free numbers and unequal measures.

V. *Satire*, is a free, jocose, witty and sharp poem, severely inveighing against vice and all corrupt manners and persons.

VI. *Comedy*, is an agreeable imitation of the actions, humors and customs of common life.

VII. *Tragedy*, in which the calamities of illustrious men are represented and acted over again.

VIII. *Epic* or *Heroic Poem* is a poetical narration in verse of some illustrious and important actions of the hero celebrated in the poem: as the great exploits of Achilles in the Iliad of Homer.

IX. *Epigram*, is an inferior sort of poem, whose peculiar character is brevity, beauty and sharp turn of wit at the end.

As to the Acrostic, Rondeau, Echo, &c. they are such trifling pieces of art, that scarce any poet, but in a merry vein, or on some jocose occasion, will ever use them.

THE LANGUAGES.

Q. What is language?

A. Language is a set or collection of sounds or notes made use of by any nation or people to

to express the ideas of their minds, and by this means to render their thoughts intelligible to each other; and this communication of our sentiments to others, is called speech or speaking.

Q. Whence comes the great number and diversity of languages?

A. From the building of the Tower of Babel, *Genesis*, chap. ii.

Q. How many original languages, or, as they are commonly called, mother tongues, are there in the world?

A. 1, The Hebrew; 2, the Greek; 3, the Latin; 4, the old Gothic.

Q. What are the properties of the Hebrew?*

A. The chief properties of the Hebrew are,

I. That its letters are twenty two. Of these letters five are vowels, all the rest are consonants.

II. That many words occur without any of the vowels, which may be pronounced as if a short *a* or *e* stood between the consonants.

III. That the verbs have only *two tenses*, *past* and *future*, and *two genders*, *masculine* and *feminine*.

IV. That Hebrew is read from the right hand to the left, and not from the left to the right, as the English and other western nations.

V. That from the Hebrew sprang the Chaldee, the Syriac, the Arabic, the Samaritan, and the Ethiopic. The Arabic, is the most copious, having a thousand different words for a sword; five hundred for a lion, and two hundred for a serpent.

Q. What are the properties of the Greek language?

A. *First*,

* The different alphabets are here purposely omitted, as they are in the hands of every school boy.

A. *First*, That it has a wonderful copious of words.

Second, That it is a language which abou in compounds and derivatives.

Third, That it enlarges and ennobles the man mind, by laying open the writings of Greek philosophers, poets and historians.

Q. What languages have had their rise fro the Latin?

A. The Latin can boast a noble progeny; f she gave birth to the Italian, French, Spanis and Portuguese, and a good part of the English

Q. Which are the daughters of the old Go thic tongue?

A. The two great branches, the Tuetonic and Saxon languages; from whence all the northern tongues, as so many grand-children, had their being; as the Swedish, Danish, Norwegian, high and low Dutch, Flemish, Scots and English.

Q. Who invented that orderly arrangement of the letters which we call by the Greek name, Alphabet?*

A. Cadmus, king of Thebes, son of Agenor, king of Phenicia, in the year of the world 1620.

The Hebrews, struck with admiration at this art, have called it *Dikduk*, that is, Subtle invention.

The Indians when they first saw a person read from a book, believed that the paper spoke.

We are told that an Indian slave, being sent by his master with a basket of figs and a letter to a gentleman, ate on the way part of the fruit, and delivered the rest with the letter.—The gentleman having read the letter and not finding

* From ALPHA, BETA, the two first Greek Letters.

ing the quantity of figs it mentioned, accused the slave of eating those missing, and read him the letter; but the poor Indian protesting his innocence, cursed the paper and accused it of false evidence.

Some time after he was sent on the same commission, with a letter that expressly marked the number of figs he had to deliver. On the way he again ate a part, as before, but with this precaution, that he might not again be accused; he first hid the letter under a large stone, most firmly believing, that if it did not see him eat the figs, that it could not possibly be a witness against him. But the poor miserable wretch, accused more than ever, confessed the crime, and held in admiration the virtue of the paper.

LESSON XI.

THE MATHEMATICS.

Q. WHAT is meant by the mathematics?

A. A science that contemplates whatever is capable of being numbered or measured. It ranks the first of all sciences, because it consists only in demonstrations.

Q. Of what use are the mathematics?

A. They open and extend our ideas, strengthen and improve our understanding, fix our attention, and by teaching a habit of just reasoning, prepare us for all other kinds of studies and important employments of life.

Q. How are the mathematics divided?

A. Into arithmetic, geometry, architecture, astronomy and mechanics.

ARITHMETIC.

ARITHMETIC.

Q. What is arithmetic?

A. The art of computing by numbers: Subtraction, Multiplication and Division, are its principal rules, all the others arising only from different applications of them.

Q. What does Addition teach?

A. To add many sums together, to know their total value. *Example.*

3
more 4
more 12

make 19

Which is the total value of these three numbers.

Q. What is Subtraction?

A. A rule teaching us to take a less number from a greater, to know what remains.

Example.

From 58
Take 49

Remains 9

Which is the number demanded.

Q. What is the use of Multiplication?

A. It teaches to increase the greater of two numbers given, as often as there are units in the less. *Example.*

Multiply 15
by 4

And they will produce 60

Which is the third number required.

Q. What is the fourth rule of Arithmetic?

A. *Division.*

Q. What

Q. What does it teach?

A. To find how often one number is contained in another; or to divide any number into what parts you please.

Divide 28 by 4, the answer will be 7.

Example.

4) 28 (7
28

Q. What are the other rules of arithmetic?

A. Reduction, rule of three, alligation, fellowship, extraction of roots, interest, &c. what relates to annuities, pensions, &c. with every thing concerning commerce, and merchants accounts.

Q. To whom is this science necessary?

A. To every person. It forms the mind, and disposes it to reason justly on all other sciences. It teaches us to set our affairs in order. In a word, arithmetic is the soul of commerce, and the mother of all the sciences.

Q. At what age may a child begin to learn to number?

A. When he is advanced in writing, and at least nine or ten years old. It is to no purpose for them to begin younger, for they will make no progress, let the master's care be ever so great; because the older they are, the more they are able to reflect with judgment.

COMMERCE.

Q. What is commerce?

A. The art of exchanging one thing for another, or buying or selling merchandize, &c. with an *intention* to gain.

Q. *Has* commerce been a long time carried on?

A. It

A. It appears to be as ancient as the world. At first it consisted in nothing more than the exchange of things necessary for life, as it is at present practised on the coasts of *Siberia*, *Norwegia*, *Lapland* and *Russian Lapland*; amongst the different nations of *Africa* and *Asia*, and almost all of *America*.

Q. Was money, which we find of such infinite utility in commerce, in use at that time?

A. Not at all; it was in the succeeding ages that it came into use.

Q. What nations have made themselves most famous by their commerce?

A. The Phenicians, Egyptians, Carthaginians, Athenians, Rhodians, Romans, Gauls and Flemings; at present the English, Dutch, Venetians, Genoese and Americans carry on the most extensive commerce.

GEOMETRY.

Q. What is Geometry?

A. A science teaching the mensuration of quantity in all its extents, length, breadth and thickness.

Q. What is the meaning of the word geometry?

A. It is derived from the Greek, and signifies the art of measuring the earth. It had its rise among the Egyptians, who were, in a manner, compelled to invent it to remedy the disorders occasioned in their lands by the annual overflowings of the river Nile, which defaced every boundary.

Q. How is quantity distinguished?

A. Into lines, superficies and solids.

Q. What

Q. What is a line?

A. A line is formed by the motion of a point; and therefore in one dimension only, i. e. length.

Q. How is a superficies generated?

A. By the motion of a line, and so hath two dimensions, i. e. length and breadth.

Q. How is a solid produced?

A. By the motion of a superficies, and hath three dimensions, length, breadth and thickness.

Q. How is geometry divided?

A. Into three principal parts.

I. *Altimetry*, which is applied to the measuring of all heights, accessible or inaccessible.

II. *Planimetry*, which teaches the mensuration of surfaces in square measures, such as square miles, yards, feet, inches, &c.

III. *Stereometry*, which is the mensuration of all kinds of solid bodies in solid, or cubic measures, as cubic feet, cubic inches, &c. This also includes *gauging*, or the art of finding the contents of any cask or vessel, or the quantity of liquid contained in them; also timber measure, superficial and solid.

LESSON XII.

ARCHITECTURE.

Q. WHAT is architecture?

A. The art of building or raising all kinds of edifices; as houses, churches, palaces, &c.

Q. How is architecture distinguished?

A. Into three sorts, civil, military and naval.

Q. In what consists civil architecture?

A. In external ornaments and internal conveniencies.

Q. What

Q. What are the orders of civil architecture?

A. They are generally reckoned five. *First*, the Tuscan; *Second*, the Doric; *Third*, the Ionic; *Fourth*, the Corinthian; *Fifth*, the Composite.

To these may be added the Gothic, which is an old method of building, still preserved in the construction of almost all cathedral churches. These orders take their names from the people who invented them.

Q. What are the qualifications necessary for a good architect?

A. He ought to understand drawing, geometry, optics, arithmetic, history, and fable

Q. In what consists military architecture, called fortification?

A. In constructing such works about a town, &c. as will enable a small number of men within, to withstand, for a considerable time, the assaults of a greater number without. A town fortified is called a fortress.

Q. What is naval architecture?

A. The art of constructing vessels, whether for the service of war or commerce.

PAINTING.

Q. What is painting?

A. An art, teaching by drawing and the application of colors, to represent all sorts of objects.

Q. What are the most esteemed paintings?

A. Those representing historical events.

Q. How many sorts of painting are there?

A. Five. *First*, in Oil. *Second*, in Fresco. *Third*, in Water-colors. *Fourth*, on Glass, and *Fifth*, in Enamel.

To

To which may be added miniature and pastel. Painting in oil was unknown to the ancients. This art has received the greatest advantage from this discovery.

Q. What are the qualifications of an excellent painter?

A. He ought to understand drawing in its highest perfection. He ought to have some knowledge of anatomy and geometry. He ought to read a great deal, to have great judgment and patience: he ought to be sober and fond of his art.

SCULPTURE.

Q. What is sculpture?

A. The art of carving, or hewing stone into images. Every thing that is engraved or worked in relievo makes a part of this art.

Its antiquity appears from many places of the holy scripture, from the idols of Laban that Rachel carried off, and by the golden calf set up by the Israelites in the desart.

OPTICS.

Q. What is optics?

A. Optics is the science of vision, whether natural as performed in the eye, or artificial, as effected by instruments.

Q. How is vision produced?

A. Vision or the sense of sight, is in all cases produced by the action of the rays of light upon the fine expansion of the optic nerve, in the eye, called the *retina*.

Q. *Pray* what do you call light?

A. *That* quality of certain bodies, whereby they

hey become visible to us, and render others so.

Q. Is not the sun the fountain of light?

A. Yes; but in what manner that great fiery mass is fed with continued fuel to keep up his force, is a question equally useless, and impossible to be resolved; whether comets travel from other systems with a provision of this nature, or whether the etherial vapors come from all parts with their supply, is not worth enquiring after. He that made the comet sweep through immeasurable tracts of space, could with equal ease, give permanent light and fire to the sun.

Q. Though it appears a task beyond the reach of human abilities to calculate exactly how long a ray of light is upon its journey, in travelling from the sun to enlighten our hemisphere, yet has it not been attempted?

A. Yes; and found to be seven minutes, though it is nearly a distance of seventy millions of miles; consequently light travels at the rate of an hundred and fifty thousand miles in a single second, which is upwards of a million times swifter than a ball from the mouth of a cannon.

MECHANICS.

Q. What is mechanics?

A. That science which teaches the nature and laws of motion, the action and force of moving bodies; and the construction and effects of all those machines and engines which go by the name of mechanic powers.

Q. What is motion?

A. A continual and successive change of place.

Q. What is rest?

A. The continuance of a body in the same ace for any time.

Q. Pray

Q. Pray explain what is meant by a mechanic power?

A. Any machine or engine by which a man can raise a greater weight or overcome a greater resistance than he could do by his natural strength without it.

Q. How many mechanic powers are there?

A. There are said to be six in number; namely, the *lever*, by which we lift weights much greater than our strength, unassisted, could overcome: the *axle* and *wheel*, by which we can lift them to greater heights: the *pully* lifts them higher still; the *screw* which if it could move without friction, would give him greater force than any of the rest; the *wedge* used in cleaving wood, &c. and the *inclined plane*, by which heavy bodies are rolled up with greater ease. And of these all the most compound engines now consist, as clocks, watches, orreries, most sorts of water engines, with an infinite variety of others.

LESSON XIII.

Of Division of Time, or Chronology.

"A little Chronology will be highly useful."
KNOX.

Q. WHAT is chronology?

A. A science that teaches the method of measuring time, and distinguishing its parts.

Q. What is time?

A. Time is the duration of things; its parts are centuries, years, months, weeks, days, hours, *minutes, seconds*, &c. and by these the larger *and lesser* intervals of time are estimated and *measured*.

Q. What

Q. What is a century?

A. Century or age is a course of an hundred years.

Q. What is a year?

A. A space of twelve months, which is the time the sun takes in passing thro' the twelve signs of the zodiac.

Q. What is the zodiac?

A. A circle shewing the earth's annual or yearly path through the heavens. On this circle are marked the twelve signs which are numbers of stars reduced by the fancy of men into the form of animals, and may be described in order thus:

The *ram*, the *bull*, the *heavenly twins*,
And next the *crab*, the *lion* shines,
The *virgin* and the *scales*;
The *scorpion*, *archer*, and *sea goat*,
The man that holds the *water pot*,
And *fish* with glittering tails.

Q. From what is said of the patriarchs having lived so many centuries, and some even to the age of nine hundred years, may we not believe that the years were then shorter than at present?

A. No: for we learn from Moses that the year consisted then, as now, of twelve months. In his history of the deluge, he tells us, that after the rains which began the seventeenth day of the second month, that the ark, which floated upon the waters, rested upon the mountains of Armenia, and in the tenth month, that land began to appear.

Q. What is a month?

A. A month is just the time the moon is going round the earth, which revolution she performs

forms in twenty seven days, seven hours, and forty three minutes; so that there are thirteen lunar months, in a year, though for conveniency and a greater regularity, they are made but twelve in our almanacks, by adding a greater number of days to each month than it really contains.

Q. How many weeks are there in a year?

A. Fifty two.

Q. How many days are there in a week?

A. Always seven.

Q. How are they named?

A. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday.

To these days, the Pagans gave the names of the sun, moon and planets:

To the first the name of the Sun,
To the second of the Moon,
To the third of Mars,
To the fourth of Mercury,
To the fifth of Jupiter,
To the sixth of Venus, and
To the seventh of Saturn.

Q. Do all nations reckon them in the same order?

A. No; the Christians count from Sunday, in memory of the resurrection of our Saviour, the Jews from Saturday, and the Mahometans from Friday.

Q. What is a day?

A. A day is either artificial or natural. The natural day contains twenty-four hours, the artificial day *from* sun-rise to sun-set

Q. *How is* the natural day divided?

A. *Into* two parts, night and day, properly *called.*

Q. I

Q. Is there no other division of the natural day?

A. Yes; into morning, noon, evening and midnight.

Q. When do we begin the day?

A. The Americans, English, French, Dutch, Germans, Spaniards, Portuguese and Egyptians, begin the day at midnight; the ancient Greeks and Jews, with the modern Italians and Chinese begin it at sun-setting, and the ancient Babylonians, Persians, Syrians, with the modern Greeks at sun-rising.

Q. What is an hour?

A. An hour is the twenty-fourth part of a natural day, as shewn by clocks and watches. It is divided into sixty equal parts called minutes, and those again into sixty equal parts called seconds.

Q. What is meant by the seasons of the year?

A. The change and varieties that happen in nature by the yearly revolutions of the earth round the sun.

Q. How many are there?

A. Four.

Q. How are they called?

A. Spring, Summer, Autumn, and Winter.

Q. How long does each season continue?

A. Three months.

Q. When does the Spring begin?

A. On the 21st of March.

Q. When does Summer begin?

A. On the 21st of June.

Q. When does Autumn begin?

A. On the 23d of September.

Q. *When* does winter begin?

A. *On the 21st* of December.

Q. When

Q. When is the length of the day and night equal?

A. This happens twice every year, once on the 21st of March, and again on the 21st of September. Both these times are called the equinoxes.

Q. How do we call the light that appears before the rising and after the setting of the sun?

A. The light seen before the sun is called Aurora, and after he sets the twilight.

Q. What do we call the dog days?

A. Those intensely hot days between the 19th of July, and the 28th of August, because the star called the canicular or the great dog star, during that time, rises and sets with the sun.

Q. When is the longest day?

A. On the 21st of June, at the beginning of Summer, after which they begin gradually to decrease.

Q. Is this change the same through every part of the earth?

A. No; it is more or less according as the country is situated with respect to the course of the sun. There is for example, some countries where the length of the day and night is exactly the same, others where the night continues always six months, and the day consequently as many. This variety in the length of the day and night is illustrated by the globe.

Q. What other name is given to the 21st of June?

A. The summer solstice.

Q. *And to the* 21st of December?

A. *The winter* solstice.

Q. What

Q. What are the names of the twelve months in their order?

A. January, February, March, April, May, June, July, August, September, October, November, December.

Q. How many days does each of these months contain?

A. Seven have thirty one days, January, March, May, July, August, October, and December. Four have thirty days, April, June, September and November, and one alone, February, which has twenty eight or twenty nine. According to these verses,

> Thirty days hath September,
> April, June, and November,
> February, twenty eight alone;
> All the rest have thirty one;
> But when leap year comes, that time
> Hath February, twenty nine.

Q. How did the Romans divide their month?

A. Into calends, nones, and ides; calling the first day of every month calends.

Q. How many days are there in a year?

A. Three hundred and sixty five.

Q. Is this number always the same?

A. No; it changes every four years, and the fourth year, which is called Bissextile or leap year, has always one day more.

Q. How comes this change?

A. Every year consists of six hours over the three hundred, and sixty five days. These six hours in four years amount to one whole day, which is then added at the end of February; on this account it is that this month has sometimes twenty nine days.

Q. Did

Q. Did the Romans reckon their months like us?

A. No; they had at first only ten, afterwards they added two, but they always began their year at March.

Q. Who were the two great reformers of the Calender?

A. Julius Caesar and Pope Gregory, the XIII.

Q. What is an Olympiad?

A. A space of four years. The ancient Greeks reckoned in this manner, because they celebrated at the beginning of every fifth year their games, which were contests in all the manly exercises, such as wrestling, boxing, running, chariot races, &c. in a plain near the town of Olympias; for this reason they were called Olympiads. They were first instituted by Hercules in honor of Jupiter, 774 years before Christ.

Q. What is an Epoch?

A. An Epoch is a certain point of time from which historians begin to reckon, as the creation of the world, the building of Rome, the birth of Christ, the destruction of Jerusalem, &c. It also remarks the time from one remarkable event to another. It is for example, an epoch from the creation of the world, to the deluge, &c.

Q. What is a lustrum?

A. A space of five years, used only by the Roman Poets.

Q. What is a jubilee?

A. A public festivity.

Q. What is an indiction?

A. A revolution of fifteen years, used only by the Romans for indicating the times of certain payments made by the subjects to the public.

It

It was established by Constantine in the year 312.

Note....According to what aera we reckon by, we date the time of every memorable transaction, as A. M. i. e. *anno mundi*, the year of the world. A. D. i. e. *Anno Domini*, the year of our Lord. Ab U. C. *ab Urbe condita*, from the building of the city of Rome, and so of the other epochs. For example we say, Noah's flood happened A. M. 1656. The kings were expelled, and consular government established at Rome, ab U. C 244. Charlemagne was crowned Emperor of the West, A. D. 800.

LESSON XIV.

COSMOGRAPHY, OR THE UNIVERSE.

Q. WHAT is cosmography?

A. A description of the world.

Q. What do we understand by the world?

A. The Heavens and the earth: in a word, the whole universe.

Q. How is cosmography divided?

A. Into two parts; astronomy and geography.

Q. What is the use of astronomy.

A. It gives us the knowledge of the heavenly bodies, and teaches us from the regularity of their motions since their creation by God, that there is an infinite power who directs their courses according to the order he has established

Q. How is this science most easily acquired?

A. As the figure of the world is round, we make use of two globes, one called the celestial, upon whose surface is painted [illegible] reduced to constellations with the circles [illegible]re; and the other the terrestrial [illegible]on its surface a description of [illegible] water.

Q. What

Q. What do you call the heavens?

A. Those regions or fields of air we see lying all around us above the atmosphere, in which are situated all the shining bodies, the sun, moon, planets and stars.

Q. What is the atmosphere?

A. A thin fluid mass of matter which surrounds the earth. Its use is not only to suspend the clouds, furnish winds and rain, and serve for the common purposes of breathing, but is also the cause of the morning and evening twilight, and all the glory and brightness of the firmament. Its height is about twenty seven or twenty eight miles. We may justly say that the atmosphere serves as a shell or covering to the earth.

Q. What is the sun?

A. That glorious luminary created by God, as the source of light and heat to the world.

Q. Is the nature of the sun known?

A. No; some imagine it to be a common fire, continually supplied with globules of a combustible matter, and have thought it to be the place of hell; others say that it is an elementary fire, which subsists without any kind of nourishment.

Q. Is the sun larger than the earth?

A. Yes; infinitely. Some astronomers believe it to be a million of times as large. It appears so very small on account of its distance, which is so very great, that a cannon ball would be twenty five years coming from thence to the earth, even if it flew as swift as it does when it *is first discharged* from the mouth of a cannon.

Q. Does the sun move, or is he always fixed?

A. It

A. It was formerly supposed that he moved, because he seemed so to do. But it is now demonstrated that he always remains fixed in the same place, and that it is the earth that moves round about him.

Q. Does the sun afford us any other benefit but that of light?

A. Yes; it ripens the fruits of the earth by its heat.

Q. Why is not the sun always visible after it rises?

A. A thick cloud will sometimes conceal it from our view, by interrupting its rays. Of this one may be easily convinced; if we stand upon the top of a high mountain above the clouds, the sun will then be visible, but totally hid from those of the valley.

Q. What is the moon?

A. A large round globe like our earth in matter and form, designed to enlighten us by night.

Q. Is the moon a luminary like the sun?

A. No; it is a dark opaque body, and receives all the light she shines with from the sun, and by reflection conveys it to us in the sun's absence.

Q. How do we call the different degrees of light with which she shines?

A. Her phases. At *New* moon she is between the sun and the earth, and her enlightened parts are hid or turned from us. When *Full* we see all her enlightened side, and she appears horned; half or a gibbous moon when a little part of her light turns towards us.

Q. What is the reason why some parts of the moon's face looks dusky, and others light?

A. The

A. The bright parts of the moon's body, are the highest parts of the land, which reflect the light of the sun, as hills, mountains, promontories, islands, &c. and the darker parts of the moon are caverns, deep pits, and places which reflect not the sun's light so strongly as others.

Q. Is the moon larger than the earth?

A. No; the earth is at least fifty times bigger than the moon.

Q. What is its distance from the earth?

A. It is not exactly known, but supposed to be about two hundred and forty thousand miles.

Q. What influence has the moon?

A. She is said to be the cause of the tides.

Q. How happens that?

A. By attracting the waters of the sea she rises them higher.

Q. What else is observable of the moon?

A. That she is inhabited; for to what end else can serve the distribution of land and water, mountains and vallies, but, as on our earth, to nourish and sustain men, beasts and vegetables.

Q. How are the stars distinguished?

A. Into *fixed* stars, and *planets* or moving stars.

Q. What is a planet?

A. A star that has a periodical and regular motion,

Q. How many planets are there?

A. Seven; their names are, reckoning them according to their nearness to the sun, 1st, Mercury; 2d, Venus; 3d, the Earth; 4th, Mars; 5th, Jupiter; 6th, Saturn; and 7th, the Georgium *Sidus, a modern discovery of Dr. Herschell, in the* year 1782. The earth has one

moon to attend it, Jupiter four moons, S seven, and the Georgium Sidus two moo

Q. In what form or manner do these p move?

A. They all in different stated periods of perform their motion round the sun, from to west, in orbits nearly circular.

Q. Have all the planets moons attendant on them like our earth?

A. No; such only of the planets as are f thest from the sun, and therefore enjoy least his light, have their deficiency made up by se eral moons, which constantly accompany an revolve about them as our moon revolves abou our earth. Saturn, the remotest planet, ha five, and Jupiter has four, which was first dis covered by the telescope, nor are they to be seen without it. These moons are generally called satellites, or secondary planets.

Q. What is a comet?

A. Comets are large solid bodies with long transparent trains or tails, issuing from that side which is turned away from the sun.

Q. Does the appearance of a comet foretell any great event?

A. No; it was formerly supposed they did, but it was mere supposition.

Q. What is the earth?

A. The earth is the globe we inhabit.

Q. How large is it?

A. Its circumference is about twenty five thousand miles.

Q. What is its true figure?

A. Though we often call it a globe, yet it is by no *means perfectly* round, but widened out

at

at the equator, and flattened at both poles like a turnip; or if you are fonder of a hard name, its figure may be called an oblate spheroid.

Q. Is it always fixed, or does it move?

A. It moves constantly round the sun.

Q. How is this motion performed?

A. Two ways; the earth turns round its axis every twenty four hours, which alternately causes day and night, as either side is turned toward, or from the sun, whilst it revolves round that luminary in three hundred and sixty five days, six hours, which periodical revolution produces the four seasons of the year. This double motion of the earth may be compared to a coach turning round in a court yard; the wheels go round their own axis, at the same time they move round the yard. It travels at the rate of fifty eight thousand miles every hour, which is one hundred and twenty times swifter than a cannon ball, and by its rapid motion on its axis, the inhabitants of London are carried five hundred and eighty miles every hour.

Q. What is an eclipse?

A. An eclipse is nothing but a total or partial privation of the light of the sun or moon.

Q. How many sorts of eclipses are there?

A. Two, one of the sun, and the other of the moon.

Q. When does an eclipse of the sun happen?

A. When the moon comes between the sun and the earth. In this position she will wholly or partly intercept the rays of the sun, which is then said to undergo an eclipse. When this *eclipse is total*, the darkness is so great that the *tars will appear.*

Q. What

Q. What is the cause of an eclipse of the moon?

A. By the position of the earth between the moon and the sun, it is easy to be conceived that the moon having no light of her own, when the rays of the sun are intercepted, she will appear dark or dusky.

An eclipse of the Sun never happens but at a new Moon, nor one of the Moon but when she is full.

LESSON XV.

OF GEOGRAPHY.

Totam licet animis, tanquam oculis lustrare terram mariaque omnia.

"One may survey the whole earth and all the seas that "surround it, in the mind, just as they are presented to the "eye." CICERO.

Q. WHAT is geography?

A. A description of the earth.

Q. How is the earth divided?

A. Into four parts. 1st, Europe; 2d, Asia; 3d, Africa; and 4th, America, which we inhabit.

Q. By whom was the earth peopled?

A. By the children of Noah,—*Shem*, *Ham* and *Japhet*.

Q. Why is America often called the new world?

A. Because it was not discovered till about the end of the fifteenth century, about three hundred years ago.

Q. *By whom* was America discovered?

A. By

A. By Christopher Columbus, sent by Ferdinand, King of Spain.

Q. Why then is it called America?

A. Because one named *Americus Vespusius*, being sent after Columbus, discovered a greater part of the Continent. It is also named the West Indies, to distinguish it from the East Indies in Asia, but generally applied to the islands.

Q. Which is the largest of these four parts?

A. America.

Q. Which has most mines of gold and silver?

A. The same.

Q. Which of them is the richest in natural productions.

A. Asia. It is this quarter that furnishes our spices.

Q. And where is the heat of the sun most intense?

A. In Africa, which produces negroes, a race of people quite black, having flat noses, thick lips, and hair like wool.

Q. And which is that most peopled, and where the sciences are most cultivated?

A. Europe, though the smallest of the four.

Q. How are the four parts of the world distinguished?

A. From the time of Charles the Great, they have been distinguished by the names of East, West, North and South.

Q. How do we know where to find those parts?

A. Only by turning the back to the rising sun, and on the left hand will be the south; on the right hand the north, behind the east, and *directly opposite* will be the west.

Q. How are the winds that blow from these four quarters named ?

A. They are called in the same order ; 1st, The East wind ; 2d, West wind ; 3d, North wind ; and 4th, South wind.

Q. What is a sea ?

A. A sea is a large collection of salt water.

Q. Whence is it that the sea water is charged with saltness, while that of rivers is mild, fresh and sweet, and fit for human purposes.

A. It is supposed to arise from great beds of salt lying at the bottom of the ocean.

Q. Is it necessary that this water should be salt ?

A. Yes ; for the water of the sea not flowing like that of a river, would be apt to corrupt and stink like a filthy lake, was it not for its saltness, which preserves it pure and sweet.

Q. How are the seas distinguished ?

A. They are generally distinguished by their situation. Thus we say the South Sea, the North Sea, the British sea, the Irish Sea, &c.

The general term for a large extensive sea is an Ocean ; as the Atlantic Ocean, between Europe and America, the Pacific Ocean between America and Asia, and the Indian Ocean between Africa and the East Indies.

Q. What is a strait ?

A. A narrow passage of water, inclosed by two shores, as the straits of Dover, between the British Channel and the German sea, &c.

Q. What is a continent ?

A. A large quantity of land containing whole *countries* and kingdoms, and that is not surrounded by the sea, such as Europe, Asia, Africa, and America.

Q. What

Q. What is a gulph?

A. A gulph is a part of the sea that runs in between land; if it be very large, it is rather called an inland sea.

Q. What is an isthmus?

A. A narrow neck of land between two seas, joining a peninsula to the continent, as the Isthmus of Darien, or Panama, which joins North to South America.

Q. What is a promontory?

A. A promontory is a high land that juts into the sea; it is often called a cape, as the Cape of Good Hope in the south of Africa.

Q. What is an island?

A. An island is a part of the earth that is surrounded by the sea or other water as Great Britain, Ireland, Sicily, &c. there are also islands in rivers.

Q. What is a peninsula, *or almost an island?*

A. A part of land that is almost surrounded by the sea; as the Morea, which joins to Greece.

Q. What is a lake?

A. A lake is a large extent of water inclosed all around with land that never dries, and that has no current, as the Caspian lake in Asia.

Q. From whence do rivers and brooks derive their stores?

A. A river is a stream of fresh water, formed from many springs, which, running down by the vallies between the ridges of the hills, and coming to unite from little rivulets, or brooks; many of them again meeting in one common valley, and arriving at the plain become a river, the magnitude of which is generally in proportion to the greatness of the mountain, from whence its waters descend.

Q. What

Q. What are fountains or springs?

A. Fountains or springs are those waters that issue from the sides of hills and mountains, where they form natural pools or basons, which overflowing, the waters descend in rivulets, and as before observed give rise to rivers.

Q. What is a pond?

A. A quantity of water flowing from a river, or some other source, and confined by a bank for the preservation of fish.

Q. What is a marsh?

A. A very shallow, but stagnant water, that is often dried by the heat of the sun.

LESSON XVI.

SEQUEL OF GEOGRAPHY.

Q. HOW is the whole extent of land divided?

A. Into an infinite number of countries or sovereignties.

Q. How many sorts of governments are there in Europe?

A. Seven; Empires, Kingdoms, the Ecclesiastical State, Republics, Electorates, Dukedoms, and Principalities.

Q. How many Empires are there?

A. Three; The empire of Germany, the Ottoman or Turkish empire; and the empire of Russia.

Q. How was the empire of Germany formerly called?

A. *The* Roman empire.

Q. *Why* so?

A. Because

A. Because its head is a succession of the ancient Roman emperors in the western empires.

Q. Is this empire as considerable now as formerly?

A. No; it has been extremely weakened by the many provinces that have been detached from it, and are become sovereignties themselves.

Q. What is remarkable of the Ottoman empire?

A. That the greatest part of it is situated in Asia, and its head is a successor of the ancient Roman emperors in the east.

Q. Why is this distinction made between the eastern and western empires?

A. For this reason, when the Romans had conquered almost the whole earth, and formed the fourth monarchy, one of their emperors, Theodosius the Great, ordered, that after his death, the empire should be parted between his two sons, Arcadius and Honorius. The first had the eastern part of the empire, and continued his residence at Constantinople. The second had the western part. This event happened about the end of the fourth century.

Q. What have you to remark of the empire of Russia?

A. It is only fifty or sixty years ago that this country has been erected into an empire, and its princes have been successively acknowledged emperors by other European monarchs.

Q. What title had these princes before?

A. They had, and still keep the name of Tzar, or Czar, which signifies Great Duke or King.

Q. *How many* kingdoms are there in Europe?

A. Eleven.

A. Eleven; Portugal, Spain, England, the two Sicilies, Sardinia, Sweden, Denmark, Prussia, Hungary, Bohemia, and Etruria.

Q. What is the ecclesiastical state?

A. A part of Italy under the dominion of the Pope.

Q. How many republics are there?

A. Nine; 1st, France; 2d, Italy; 3d, Holland; 4th, Venice; 5th, Genoa; 6th, Lucca; 7th, Ragusa; 8th, Switzerland; and 9th, Geneva.—The Emperor Bonaparte, has, and still continues to make great overturns in these republics, by the establishment of monarchies, &c.

Q. Are they also independent states like monarchies?

A. Yes; except Ragusa which is under the protection of the Turks, and pays tribute to them.

Q. How many electorates are there?

A. Nine; three ecclesiastical, the Archbishop of Mentz, the Archbishop of Treves, and the Archbishop of Cologne. Six secular, the King of Bohemia, the Dukes of Bavaria and Saxony, the Prince Palatinate, the Marquis of Brandenburg, now King of Prussia, and the Duke of Brunswick-Hanover.

Q. Where are they situated?

A. All in Germany, except the electorate of Bohemia, which is an independent kingdom.

Q. Are they all sovereign states?

A. Yes; but held by fief of the Emperor and Empire.

Q. How many dukedoms are there?

A. They are too numerous to be reckoned up here.

Q. *How* are they divided? *A.* Into

A. Into arch-dukedoms, grand-dukedoms, and dukedoms, properly so called; Austria, is the only arch-dukedom; the grand dukedoms are, Lithuania, united to Poland, and Florence to Tuscany in Italy, the principal dukedoms are, Lorrain, Courland, Silesia, Milan, Parma, Modena, &c. And in Germany those of Saxony, Mecklenburgh, Holstein, Wirtemburg, &c.

Q. What is a principality?

A. A principality, like a dukedom, is a small sovereignty. There are a great many of them, and they are generally dependent on some more considerable state. In Germany there are two sorts, one ecclesiastical, the other secular; the former are archbishops, bishops or abbots; the latter are, margraves, landgraves, or principalities, properly so called.

Q. What more is to be remarked of Germany?

A. Two things; 1st, that it is divided into circles; and 2d, that there are in it an infinite number of free and imperial towns.

Q. What is a circle?

A. A certain extent of country.

Q. How are they called?

A. 1st, Austria; 2d, Suabia; 3d, Bavaria; 4th, Franconia; 5th, Upper Saxony; 6th, Lower Saxony; 7th Westphalia; 8th, Lower Rhine; 9th, Upper Rhine; and 10th Burgundy, now united to the Republic of France.

Q. What is a free and imperial town?

A. Free cities are little sovereign states, but have some dependence upon the emperor and empire. The principal are Nuremburgh, Augsbourg, Ratisbonne, Hamburg, Frankfort, Cologne, &c.

Q. What

Q. What are the capital cities of the three empires?

A. The capital of Germany is Vienna; of Turkey, Constantinople; of Russia, Petersburg.

Q. What are the capital cities of the eleven kingdoms?

A. The capital of the kingdom of Portugal, is Lisbon; of Spain, Madrid; of England, London; of the two Sicilies, Naples; of Sardinia, Cagliari; of Sweden, Stockholm; of Denmark, Copenhagen; of Eutruria, Florence; of Prussia, Koningsburgh; of Hungary, Buda; and of Bohemia, Prague.

Q. What is the capital town of the ecclesiastical state?

A. Rome, which was formerly the capital of the Roman empire.

Q. What are the capital towns of the nine Republics?

A. Paris is the capital of France; Milan of Italy; Amsterdam of Holland, and Zurich of Switzerland; the others have the same name as the republics themselves.

Q. And the capitals of the electorates?

A. Mentz is the capital of the electorate of the same name; Treves of the electorate of the same name, Bonn of Cologne, Prague of Bohemia, Munich of Bavaria, Dresden of Saxony, Manheim of the Palatinate, Berlin of Brandenburg, and Hanover of Brunswick.

Q. What are the principal rivers in Europe?

A. The Dwina and the Tanais in Russia; the Danube, the Rhine, and the Elbe in Germany; the Seine, the Rhone, and the Garonne, in *France; the* Maese in the Low Countries; the Vistula

Vistula in Poland; the Thames in England; the Ebro, and the Duro, in Spain and Portugal; and the Po, in Italy.

Q. What are the chief islands in Europe?

A. Great Britain and Ireland in the North; in the Mediterranean sea are Yvica, Majorca, and Minorca, subject to Spain; Corsica was formerly subject to Genoa, but become a free state under the brave PAOLI, who has since been driven out of his territories by the French, who are now masters of the island; Sardinia subject to its own king, and Sicily governed by a viceroy under the king of Naples, to whom the island belongs. The islands of the Archipelago and Candia own the Grand Turk for their master; the islands of the Baltic, the Adriatic and Ionian seas are not worthy your notice.

Q. How is Asia divided?

A. Into the kingdoms of Tartary, China, (from whence we have great quantities of china ware and raw silk) India, Persia, Indostan, and Turkey in Asia.

Q. What are the principal islands in this quarter?

A. The islands in Asia are, the Marian, or Ladrone islands, Formoso and the Philipines in the Eastern ocean; the Moluccas, and the spice islands, Celebes, Borneo, Java, Sumatra, Ceylon, the Maldives, &c. in the Indian ocean; Cyprus, Rhodes, Lesbos, or Mytelene, Chios, or Scio, Samos, Coos, and a few others of less note on the coasts of Asia and in the Mediterranean.

Q. *What is this quarter most famous for?*

A. Its having been the residence of our first *parents, and giving* birth to our blessed Saviour

Q. What are the manners of the inhabitants?

A. In general they are gross, ignorant and lazy. They love only good cheer and their pleasures. They are extremely jealous of their wives, and cruel to their slaves.

Q. What are the chief kingdoms of Africa?

A. Egypt, Barbary, Morocco, Zaara, or the great Desert, Negroland, Ethiopia, and Guinea, where ships go yearly to purchase slaves.

Q. Are the islands of Africa considerable?

A. Yes; but the following are the principal ones, Madagascar, the largest, called also St. Lawrence, the inhabitants black, wild, savage, naked, and under no particular governor; the small islands of Cape Verd, the Canary islands, the Madeiras, noted for excellent wines, the Guinea isles, and the isles Ascension and St. Helena, with others of lesser note in the Ethiopic sea.

Q. What character have the people?

A. The inhabitants are for the most part tawny, and in some parts quite black; they have been always gross idolators, worshipping the stars, fire, and planets; they are accused of feeding on human flesh.

LESSON XVII.

OF AMERICA.

[As every thing which respects America must be important to the rising generation, we take the liberty of copying the following from a work lately published at Philadelphia, *entitled, 'Polite Learning,'*—notwithstanding we have *already mentioned* some short account, a little similar.]

Q. GIVE me some account of America?

A. The

A. The continent of America is composed of two great peninsulas connected by a neck of land about 60 miles over, called the isthmus of Darien or Panama. These taken together extend from N. to S. about 8,000 miles, and are of very unequal breadth.

Q. When, and by whom was America first discovered?

A. In the year 1492, by Christopher Columbus, a native of Genoa. He left Palas in Spain, on the 3d of August, with three small ships, fitted out for him by Isabella, queen of Castile, and after a perilous voyage of 33 days, landed on one of the Bahama Islands, where the astonished natives, simple, naked, timorous and inoffensive, received and treated him and his companions, as beings of a superior order, and of celestial origin. Columbus afterwards visited several other islands of the same group; and, in directing his course southerly, he fell in with Cuba and Hispaniola, which he found not only inhabited by a humane, hospitable people, but abounding in all the necessaries and comforts of life.

Q. Did Columbus ever return again to Spain?

A. Yes, and was received with unbounded applause and treated with the greatest respect. He visited America again several times, and extended his discoveries greatly to the emolument of the Spanish crown; but the ungrateful Ferdinand after the death of his queen Isabella, who was the friend and patroness of Columbus, suffered him to waste the evening of his days injured and oppressed. He died at Valadolid, the capital of Castile, in the 59th year of his age, A. D 1506.

Q. When

Q. Whence does America take its name?

A. From Americus Vespusius, a Florentine, who, among a multitude of other adventurers, was drawn from the shores of Europe to the new world, in quest of riches. He sailed to the southern continent, wrote a history of his voyage, and had the address thereby to give his name to half the globe.

Q. When, and by whom was North America first discovered?

A. In the year 1496, by John Cabot, and more fully in the following year by himself, together with his son Sebastian, both sailing, for the purposes of discovery, in the employ of Henry VII. of England.

Q. Did not the Spaniards early plant colonies in some of the West Indian islands?

A. Yes, in several of them, soon after their discovery; and thence by cunning, conquest, and cruelty, they, after a few years, extended their authority to, and established themselves in many extensive and fertile regions, both of North and South America.

Q. Who were the principal agents in these conquests and establishments?

A. Ferdinando Cortes, and Francisco Pizarro, (two monsters of cruelty) and by their instrumentality vast multitudes of innocent natives perished in the flames, by the sword, and other means.

Cortes subdued the Mexicans between the years 1518 and 1522, and Pizarro, about the *year 1595*, conquered Peru, and founded the *city of Lima.*

Q. Whence is it supposed that America was first peopled?

A. From

A. From the north east part of Asia, but at what time is very uncertain: It must, however, have been many hundred years before Columbus's discovery, as Mexico, Peru, and the West Indies were all, at that time, found to be very populous.

OF NORTH AMERICA.

Q. Give me the length, breadth, and boundaries of North America?

A. It is nearly 5,000 miles long, and from 1 to 3 thousand broad; bounded E. by the Atlantic, W. by the Pacific, N. by the Northern ocean, and S. by the Gulph of Mexico and S. America.

Q. What are its grand divisions?

A. They are; 1st. The British colonies on the north; 2d. The United States, in the middle, and, 3d. The Spanish Provinces on the South and West; beside extensive regions of unexplored country lying to the N. and N. W. of the United States and inhabited by numerous tribes of Indians, of whom we know but little.

BRITISH COLONIES.

Newfoundland	Islands,	Placentia.
Cape Breton		Sidney.
St. John's		Charlotte Town.
Nova Scotia		Halifax.
New Brunswick		St. Johns.
Lower Canada		Quebec.*
Upper Canada		Kingston.

New Britain, a lean cold country, including Hudson's Bay, and Esquemaux, with New North and South Wales.

* *Quebec is situated upon the St. Lawrence river, contains about 10 thousand inhabitants, is the capital of all British America, and residence of the Governor General.*

These countries are valuable, chiefly for their fishe fur-trade, and lumber. LESS

LESSON XVIII.

UNITED STATES.

WHAT do you know of the history of part of America now called the United es?

That it was originally an extensive wilder-, inhabited by numerous tribes of warlike ans: and though it was known to the En- as early as 1498, they were able to effect ermanent settlement in any part of it till a- the year 1607, when they succeeded in es-shing a colony at James-town, in Virginia. er settlements were afterwards made, by grants from Europe, in different parts of this itory.

Did not these infant colonies suffer con-rably from the power and cruelty of the In-s?

Yes; many of the first settlers were en-y cut off by the Indians, or perished by hun- while the sufferings and hardships of others e incredibly great; but the God in whom trusted (for be it remembered, the first set- of this country were a pious people) pro-ed, supported, and finally prospered them.

Can you proceed with this narrative?

Yes; and I observe, that in process of , Great Britain, either by treaty or con-t, became mistress of the whole continent, the frozen regions of the north, to the ph of Mexico south, and the colonies, chiefly posed of emigrants from her grew in *gth, wealth*, and resources under her fos-r *care, with* amazing rapidity.

Q. Did

Q. Did these colonies, thus prosperous under the protection of Britain, appear to feel any measure of gratitude and attachment to her?

A. Yes, very great: they cheerfully fought her battles, submitted to her government, and received her laws, which, for a long time were wise and equitable.

Q. Did any thing occur to interrupt this harmony and good understanding?

A. Yes: In the year 1765, the British Parliament changed their measures towards the American colonies; and in attempting to raise a revenue from them by oppressive taxes, and spurning their remonstrances and petitions for redress, lost their affections and their confidence, and roused them to resistance and opposition.

Q. What measures were afterwards adopted by the Americans?

A. They united for their mutual defence, and chose deputies to represent them in congress and to conduct their public affairs. These deputies first met at Philadelphia in September 1774. The breach continued to widen, a war ensued, and on the 19th of April 1775, the first battle between the American and British armies was fought at Lexington near Boston; and on the 4th of July following, the congress, then sitting at Philadelphia, declared the thirteen United colonies to be *free* and *independent* states.

Q. Who was commander in chief of the American armies during this war?

A. George Washington, Esq. a native of Virginia.

Q. *How* long did the war last?

A. About eight years, during which time gre
valou

valour and magnanimity were displayed and incredible sufferings endured by the Americans.

Q. Who ultimately triumphed, and when was peace established?

A. The Americans at length gained their point, and peace was concluded in 1783, when Great Britain, after expending nearly 100 millions of money, and losing 100 thousand men, relinquished all claim to the dominion of these states, and yielded to their arms what she had long haughtily refused to their prayers.

Q. Did America receive any foreign aid in this her struggle for liberty?

A. Yes: Early in the contest France acknowledged her independence, and lent her aid both in money and men, which, no doubt, tended considerably to shorten the continuance of this unnatural war.

Q. Does the confederation, into which the states entered at the commencement of the war, still continue?

A. No: It was soon found to be inadequate to the purposes for which it was framed; delegates were appointed from the several states to form a new constitution, which was done at Philadelphia in 1787, and in 1789 it was organized, and still continues the supreme law of the land.

Q. What form of Government was adopted in the United States?

A. Republican: It is vested in a President, and two legislative branches, viz. a Senate, and *House of Representatives*. The individual state *governments* are also republican.

Q. *How is the* President appointed?

A. The

A. The President and Vice President are chosen by electors who are appointed by the people for that purpose. They continue in office four years, and may be re-elected as often as the people think proper.

Q. By whom are Senators chosen?

A. By the state legislatures: two by each state; with a biennial rotation of one third. Their term of office is six years.

Q. By whom are the House of Representatives chosen?

A. By the people at large; one for every 33 thousand, and to serve two years.

Q. Who was the first President of the United States?

A. George Washington: He was twice unanimously elected to that office; and upon his declining a third election, he was succeeded by John Adams, who after serving one term, gave place to Thomas Jefferson; he served two terms, and was succeeded by James Madison, who was elected in 1809.

Q. How are the United States bounded?

A. The United States and their territories are bounded E. by the Atlantic ocean and New Brunswick, W. by the western boundary of Louisiana, N. by Lower Canada and the lakes, and S. by the Floridas and the isthmus of Darien.

Q. How long and broad are the United States?

A. They are 1400 miles long from N. E. to S. W. and (exclusive of Louisiana) from 700 to 1200 broad, containing one million of square miles, and nearly six millions of inhabitants.

Q. *Is there* any establishment of religion in *the United States?*

A. No;

A. No ; the constitution of our hap try secures to every one, the full enjo religious liberty ; There is therefore n al established religion ; but Protestantism in its various branches of Presbyteria copalians, Methodists, Baptists, Qua Friends, &c.

Q. What is the military strength of t ed States ?

A. The military strength of this cou in a well disciplined militia, of about freemen, with 4 or 5 thousand standin employed on our frontiers, and in the fortresses of the union. Our navy, es only for the protection of our commer in its infancy, and consists of only 8 gates, with 3 or 4 sloops, and a few g upon a new construction.

Q. What have you to observe respe soil and climates of this country ?

A. The climates vary from *warm* to and the soil has all the grades from *wo* and produces, or, by cultivation may be to produce, almost every species of gra pulse, roots and plants, found in the parts of the world.

Q. What are the principal mountain

A. The principal mountains in th States are the White Mountains in Ne shire, and the Alleganies, which last, i great number of ridges under variou They extend from Hudson's river, in of New-York, in a South western direc *wards of* 900 miles in various breadth *to* 150 miles.

Q.

Q. Describe the face of the country in the United States.

A. Between these mountains and the ocean, the face of the country is generally level, especially to the southward; but west of the Alleganies, it is finely diversified, well watered and fertile. The eastern or New-England states are elevated, rocky, and uneven.

On and within the Northern boundary of the United States is a chain of fresh water lakes, the largest perhaps in the world. Lake Erie is 300 miles long, and 40 broad; Ontario and Michigan, each, in circumference, 600 miles; Huron, 1000 miles, and Superior, 1500. Between Lake Erie and Ontario are the great Falls of Niagara. The river is here 742 yards wide, and falls 137, or, as some say, 150 feet perpendicularly over a rock; affording a scene at once the most awful, romantic and interesting that can be imagined. The noise of this astonishing cataract is heard to the distance of 20, 30, or even 40 miles; and a constant mist arises from it, in which, when the sun shines, may be seen all the colors of the rainbow. In the winter it falls and congeals on the neighboring trees, and exhibits the most beautiful and chrystaline appearances.

There is, on the Mississippi, a most pleasing cataract, called St. Anthony's Falls, where the whole river, 250 yards wide, descends perpendicularly more than 30 feet. Another remarkable cascade, by the name of Falling Spring, is seen on a branch of James's river, in Virginia, where the descent is at least 200 feet perpendicular.

Q. Have the United States any considerable commerce?

A. Yes;

A. Yes; their merchants trade extensively with almost every part of the commercial world.

Q. What are the principal articles of trade?

A. Some of the principal exports, are flour, grain, fish, beef, pork, live stock, tobacco, rice, iron, indigo, lumber, flaxseed, &c. The imports consist chiefly of dry goods, hardwares, tea, coffee, sugars, spirits and wines.

Q. What is the chief city?

A. Philadelphia, in 39 deg. 57 min. N. Lat. and 75 deg. 9 min. W. Long. from London, is the *chief* city; but Washington, a flourishing place in the district of Columbia, on the Potomac, is the capital. It lies in 38 deg. 53 min. N. Lat. and is 144 miles S. W. from Philadelphia, and 42 from Baltimore.

Q. Of how many states does the union consist?

A. Of seventeen, beside extensive territories not yet sufficiently populous to authorize their admission into the union as additional sister states. Their names, with their population, capitals and chief towns, are as follows—

States.

CENSUS IN 1810.

States.	Whole Popu.	Capital or Seat of Gov't.	Chief town with its Inhab.
New-Hampshire,	214,414	Portsmouth,	Portsmouth, 6,934
Vermont,	217,913	Rutland and Windsor,	Bennington,
Massachusetts,	700,745	Boston,	Boston, 33,234
Rhode-Island,	76,931	Providence,	Providence, 10,071
Connecticut,	261,942	Hartford and New-Haven,	Hartford & N. Haven, each.
New-York,	959,220	Albany,	New-York, 96,372
New-Jersey,	245,562	Trenton,	Trenton,
Pennsylvania,	810,163	Lancaster,	Philadelphia, 111,210
Delaware,	72,674	Dover,	Wilmington,
Maryland,	380,546	Annapolis,	Baltimore, 46,485
Virginia,	965,079	Richmond,	Norfolk,
North Carolina,	563,526	Raleigh,	Newbern,
South Carolina,	414,935	Columbia,	Charleston,
Georgia,	252,433	Louisville,	Savannah,
Tennessee,	261,727	Knoxville,	Knoxville,
Kentucky,	406,511	Frankfort,	Lexington,
Ohio,	230,760	Chilicothe,	

TERRITORIAL GOVERNMENTS.

Orleans,	76,556,	Mississippi,	40,352,	Indiana,	24,520
Columbia,	24,023,	Louisiana,	20,845,	Illinois,	12,282.
Michigan,	4,762,				

LESSON XIX.

SPANISH PROVINCES IN NORTH AMERICA.

Q. WHAT are the Spanish provinces in North America?

A. They are four in number, namely; East Florida, West Florida, New Mexico (including New Navarre, California, &c.) and Old Mexico, or New Spain.

They comprehend an extensive country, and lie between the territories of the United States on the east, and the Pacific Ocean on the west, stretching from Terra Firma and the Mexican gulph on the south to regions unknown on the north.

Q. What of the soil and climate?

A. The climate, in many parts, is insalubrious in summer, but mild and healthy in winter. The soil is, in the highest degree, productive.

Provinces.	*Chief Towns.*	*Inhab.*
East Florida,	St. Augustine.	
West Florida,	Pensacola.	
New Mexico,	Santa Fe.	
Old Mexico, or New Spain,	Mexico, and Acapulco.	200,000

SOUTH AMERICA.

Q. What is South America?

A. South America is a vast peninsula of a triangular form, lying in, and nearly encompassed *by the great* South Sea. It is about 4000 miles *long, by nearly* 3000 broad, and connected to *North America* by the isthmus of Darien.

Q. What

Q. What of the mountains of South America?

A. The Andes, extending from north to south the whole length of this continent, are the loftiest and most extensive range of mountains upon the whole face of the globe, and embosom several volcanoes of the most sublime and terrific description.

Chimborazo, the most elevated point of the Andes, rises 20,280 feet above the level of the sea, which is 5000 feet higher than the summit of the celebrated Mont Blanc of Savoy.

Q. What are the principal rivers of South America?

A. The Amazon, La Plata, Oronooko, Para, and St. Francis, with many others of less size and note. Amazon, 3000 miles long, of great width and unfathomable depth, is the largest river in the world; and the La Plata, upwards of 2000 miles long, and, near the mouth, 150 broad, is but little inferior to it.

Q. What of the soil and climate of South America?

A. So extensive a region must have a great variety both of soil and climate; but it may be observed in general, that the bountiful Creator has here liberally bestowed whatever is necessary for the comfort and convenience of man.

South America has long been celebrated for its rich mines of gold and silver. The whole population may be estimated at about 14 millions, and some of the natives (the Patagonians) are of colossal stature.

Q. What are the principal divisions of South America?

A. Terra Firma, Peru, Chili and Paragua, be
longing

longing to Spain; Brazil, to the Portuguese; Guiana to the French and Dutch; and Amazonia and Patagonia, to the natives.

Terra Firma,	Carthagena, Panama,	25,000.	S.
Peru,	Lima, Quito,	54,000. 50,000.	S.
Chili,	St. Jago, Baldavia,	40,000.	S.
Paragua,	Buenos Ayres,	33,000.	S.
Brazil,	Rio Janeiro, St. Salvador,	200,000.	P.
Gui-ana,	Cayenne, Cayenne,	2,000.	F.
	Surinam, Paramaribo,	2,500.	D.*
Amazonia,	(no town.)		Nat.
Patagonia,	(no town.)		Nat.

THE WEST INDIES.

Q. What is to be understood by the West Indies?

A. Under the general term West Indies, is included a multitude of islands lying in several groups, between the two great continents of North and South America.

They belong to different European powers, are, many of them, of considerable size, and great commercial importance.

Q. What of the climate and seasons?

A. As these islands all lie within the torrid zone, they are oppressed with great heat, and have neither frost, snow, nor cold weather; the rains making the only distinction of seasons. Violent hail storms however, sometimes happen and

*Dutch Guiana or Surinam, is at present held by the English

and earthquakes are not uncommon occurrences.

Q. What are the principal articles of produce and exportation?

A. Sugar, coffee, cotton, indigo, rum, molasses, ginger, pepper, all-spice, cocoa, fruits, &c. All the labor of cultivation is performed by negroes, who compose more than seven eights of the whole population, amounting to nearly one million and a half.

The principal islands, with their chief towns, are as follows, viz.

Cuba,	Havanna,	12,000	S.
St. Domingo,	Cape Francais,	8,000	
	St. Domingo,	25,000	
Jamaica,	Spanish town,	5,000	E.
	Kingston,	27,000	
Porto Rico,	Porto Rico,		S.
St. Thomas,			Da.
St. John,			Da.
Tortola,			E.
St. Croix,			Da.
St. Eustatia,	Eustatia,		Du.
St. Christopher's,	Basseterre,		E.
Antigua,	St. John's		E.
Gaudaloupe,	Basseterre,		F.
Dominica,	Charlotte Town,		E.
Martinique,	Fort Royal St. Pierre,		F.
St. Lucia,			F.
Barbadoes,	Bridge Town,		E.
St. Vincent,	Kingston,		E.
Grenada,	Fort Royal,		E.
Tobago,			E.
Curracoa,			Du.
Bermudas,	St. George,		

LESSON XX.

HISTORY.

Q. WHAT is history?

A. An account or recital of past transactio in regular succession, with such important c cumstances as are proper to be transmitted posterity.

Q. Is not an acquaintance with history th very desirable?

A. Yes; it is a most valuable attainment, a well worthy the attention of all who wish have their minds enriched from the treasures experience. As *necessity* has proved herself t mother of invention, so *experience* will ever acknowledged the parent of wisdom. And h tory being an account of what has occurred real life, and causing all the transactions it rela to be acted over again as it were, and pass in v view before the mind of the reader, gives hi the experience of them; and yields him the w dom of age, even in the morning of life.

Q. What is necessary to the study of histor

A. A knowledge of geography, which teach the situation of the places in which the ever happened; and also of chronology, which en bles us to adjust them to their proper period

Q. How is history divided?

A. Into ancient and modern; which may subdivided into civil, sacred and profane.

Q. What is ancient history?

A. An account of all events, whether recor *ed by sacred* or profane writers, from the cr *tion of the* world to the birth of Christ.

Q. *What* is modern history?

A

A. A relation of whatever has occurred either in church or state from the birth of our Saviour to the present time.

Q. What is to be understood by civil history?

A. Civil history is the history of nations, and has relation to the establishment, civil policy, continuance, fall, &c. of empires, kingdoms, states, communities, or cities, and may be either general or particular. The latter recites a series of facts forming the history of an individual state; the former exhibits, at one view, a distinct account of several states, empires, &c.

Q. *What is sacred history?*

A. It is that part both of ancient and modern history which lays before us the mysteries and ceremonies of religion, with the visions, prophecies, miracles, and other supernatural things recorded in the Old and New Testaments, and of which GOD alone is the author.

Q. Do we not sometimes hear of *ecclesiastical or church history?*

A. Yes; sacred history, since the destruction of Jerusalem, or about the 70th year after the birth of Christ, is very properly so termed, as it is a narration of transactions, revolutions, and events, which particularly relate to the Christian church.

Q. What is profane history?

A. It is properly the history of the fabulous gods, demigods, and heroes of antiquity, usually termed *mythology*; but all records of ancient times, the scriptures excepted, are sometimes *thus denominated.*

Q. *How* may civil history, or the history of *nations, be* divided with regard to time?

A. Into

A. Into three great intervals;....

1. *Obscure or uncertain time*, extending from the creation of the world to the deluge. This period embraces 1656 years, and is called *obscure*, because history has left us in great ignorance with respect to it.

2. *Fabulous or heroical time*, extending from the deluge to the establishment of the Olympic Games. It is called *fabulous or heroical*, because it is perplexed with the fables of the gods, demigods and heroes of the Greeks, who are said to have lived during this period.

3. *Historical time*, extending from the establishment of the Olympic games, when history began to be more authentic, down to the present period.

Q. How may sacred history be divided?

A. Into three parts, namely; 1. The *dispensation of the law of nature*, extending from Adam to Moses; 2. The *dispensation of the written law*, extending from Moses to the preaching of the Gospel by our Lord Jesus Christ and his apostles; 3. The *dispensation of grace*, extending from the establishment of the gospel to the present time.

Q. What is the most ancient history we have?

A. That which is contained in the Old Testament, giving an account of the creation of the world, the fall of our first parents, the general corruption of mankind, and the universal deluge which came upon the earth in consequence; the preservation of Noah with his family in the ark, and the re-peopling of the world by his three *sons, Shem*, Ham and Japheth, with their posterity.

Q. What else is recorded in the scriptures?

A. The

A. The history of the Jews or Hebrews, once the favorite people of heaven, in the Old Testament; and the history of our Lord Jesus Christ, the son of GOD, and his disciples, in the New.

LESSON XXI.

OF MONARCHIES AND EMPIRES.

Q. DOES not ancient history recognize the existence of certain extensive monarchies or empires?

A. Yes; four, termed *universal*, because they extended over the greatest part of the then known world.

Q. What was the first of these?

A. The *Assyrian* empire, founded at Babylon on the Euphrates, by Nimrod the grand son of Ham, A. M. 1800; and continued by his son Ninus, and after Ninus, by his wife Semiramis, and terminated under Sardanapalus; having endured 1450 years.

Q. What became of the empire after Sardanapalus's death?

A. It was divided into three kingdoms; namely, the kingdom of Media, the kingdom of Assyria, and the kingdom of Babylon. Arbaces, who subdued Sardanapalus, was the first king of the Median kingdom, and Ecbatana his capital. Phul was the first king of the Assyrian kingdom, and his metropolis Nineveh. Babylon was the metropolis of the Babylonian kingdom, Nebuchadnezzar the most celebrated of its kings, and Belshazzar the last.

Q. What

Q. What was the second universal mona
and by whom founded?

A. The *Persian*, founded by Cyrus, upo
ruins of the Median and Babylonian king
in the year of the world 3468, and ended
the overthrow of Darius, its last king by
ander the Great, A. M. 3670, and before
330, having endured something more tha
years.

Q. Who was this Cyrus?

A. He was a prince of extraordinary v
wisdom and courage; and is renowned in
Writ for having effected the restoration
Israelites from the Babylonish captivity,
dea, their native land, with permission a
rebuild the temple at Jerusalem.

Q. What was the third universal mona
and by whom founded?

A. The *Grecian*; founded 330 years
Christ, by Alexander the Great. It lasted,
ever, no longer than the life of its founder
at his death, as there was no proper succ
his generals divided the empire among
selves, forming four distinct kingdoms;
ly, the Macedonian, the Asiatic, the Syria
the Egyptian. These subsisted under thei
kings, till they were subdued by the Rom

Q. Why was Alexander called the *Grea*

A. Not on account of his virtues, but
count of his natural valor, and the great s
of his arms, which, in the short period
years, subjugated all the nations from the
atic sea, (now the gulph of Venice,) to the
Ganges in India.

Q. What was the character of Alexan

A. He was of an active, vigorous constitution, possessed strong intellectual powers, an aspiring, impetuous disposition, and was very tenacious of his opinion. Under the tuition of the celebrated Aristotle, who was his preceptor, he made astonishing progress in every branch of science, to which it was thought proper to direct his attention; so that he soon became both a scholar and a philosopher

Alexander, in the earlier parts of life, gave pretty strong evidence of a noble, virtuous and generous disposition; but cruelty, ingratitude and dissipation, disgraced the close of his days, and tarnished all his glory. He died at Babylon, of excessive drinking, in the 32d year of his age, and the 12th of his reign.

Q. What was the fourth universal monarchy?

A. The *Roman*; founded by Romulus, B. C. 753, and with some changes continued until, under Augustus Caesar, it became mistress of the whole earth, excepting China and some other countries that were either unknown, inhabited by savage nations, or too inconsiderable to attract regard.

Q. What changes did the Roman government undergo?

A. The First state of Rome was *regal*, under seven successive kings; the second was *consular*, under a series of consuls, for the space of 470 years; when the triumvirate was formed, by Julius Caesar, Pompey and Crassus, who divided the empire among them. Crassus having lost his life in a foreign expedition, Caesar and Pompey became jealous of each other's power, and a war ensued, in which Caesar ultimately triumphed

ed. He styled himself perpetual dictat
was about to take upon him the imperia
ty, when he was assassinated for his usur
by a band of the Roman citizens, with
and Cassius at their head.

Q. Did the republic recover its libert
the death of Caesar?

A. No; Mark Anthony, a factious, d
character, with young Octavius the nep
Julius Caesar, and Lepidus, who commar
army in Gaul, formed a second trium
and, having the soldiery at command, th
elly banished or put to death all who
ther wealthy, virtuous, or worthy at
Octavius assumed the name of Augustus
and the liberties of the people perished a
before Christ.

Q. Was this triumvirate of long stan

A. No; Anthony, by divorcing Octa
sister of Caesar, and attaching himself t
patra, queen of Egypt, drew himself int
in which he and Cleopatra both perishe
Egypt from that time became a Roma
ince. Augustus now finding himself s
governor of the Roman people, assumed
perial dignity, and under the title of e
Augustus, governed with great wisdo
moderation for 44 years. It was in th
of this prince, when all the world was a
that our Savior Jesus Christ, the true
of Peace was born, at Bethlehem of Judea.
was at this time 50 miles in circumferer
contained 4 millions of inhabitants.

Q. *How* long did this empire contir
the birth of Christ?

A. Four hundred and seventy-six years; when Augustulus, the last emperor, was defeated by Odoacer, general of the Heruli; and from that time the Roman empire became a prey to the Goths, Lombards, and Francs, by whom were established various petty governments, in France, Spain, and Italy, some remains of which still exist.

Q. What effects followed the inroads of these barbarians?

A. The temporary destruction of the fine arts, and such an obscuration of the sun of science and literature as occasioned the long succeeding period, of nearly 1000 years, to be called the *dark age.*

Printing was then invented, learning revived, and greater progress was made in civilization than at any other period of history.

Q. When and by whom was the foundation of the present French empire laid?

A. About the year A. D. 481, by the Francs, a German nation, under Clovis whose posterity sat upon the throne 270 years. The second race began under Pepin, A. D. 751, and was followed by the Capetian race, so called from *Hugh Capet*, a powerful noble who ascended the throne, A. D. 988. This family was succeeded by the house of Valois, and the house of Valois by that of Bourbon, which terminated with Louis XVI. A. D. 1794.

Q. What races of kings have succeeded to the Spanish Crown?

A. Spain has been governed, since the expulsion of the Romans, by five families: the first from the Goths; the second from Don Pelago:

the third from *Don Sancho*, king of Navarre; the fourth from the house of Austria, by the marriage of *Joanna*, daughter and heiress of Ferdinand, surnamed the Catholic, to *Philip*, Archduke of Austria, and eldest son of the emperor Maximilian; and the fifth from the house of Bourbon, in Philip, duke of Anjou, and grandson to Lewis XIV whose descendants now wear the Spanish diadem.

Q. Of what family is the emperor of Germany?

A. He is a descendant from Rodolph I. Count of Hapsburg and Landgrave of Alsace, who was the first of his family that obtained the empire. He was elected A. D. 1273.

Q. Of what family is the emperor of Turkey?

A. Of the Ottoman family, so called from the warlike Sultan, Othman or Osman, who, A. D. 1300, carried his conquests to a prodigious extent.

Q. At what period, and by what means did Portugal become a kingdom?

A. Portugal, anciently called Lusitania, became a kingdom about the middle of the twelfth century. Count Henry, receiving some territories bordering upon it, from Alonzo, king of Leon, as a marriage dowry with his daughter, expelled the Saracens; and his son Alonzo, having conquered Lisbon, assumed the title of king of Portugal A. D. 1146. Philip II. of Spain, seized upon it in 1580; but in 1640 the duke of Braganza recovered it; and in his family it has ever since remained independent of Spain.

Q. *What* was the former situation of Holland, *or the United* Provinces, *now Batavia*?

A. They

A. They were originally an assemblage of lordships dependent on Spain, but from which they withdrew on account of the tyranny of the government, in the reign of Philip II.

Spain, after a tedious war, acknowledged their independence in the year 1609. They afterwards established a republican form of government, and made the executive power hereditary in the family of the Prince of Orange. The last Captain General, styled the Stadtholder, was expelled in 1795, and the present government is vested in a legislative body, consisting of two chambers, and a directory.

Q. What are the present divisions of Italy?

A. It is divided into; 1st. The kingdom of Italy; 2d. The kingdom of Etruria; 3d. The Roman or Ecclesiastical States; 4th. The kingdom of Naples. All the ancient divisions of this country, not included in these, are incorporated with France or Austria.

LESSON XXII.

OF ENGLAND.

Q. GIVE me a short account of England?

A. Before the Romans landed on that island, the Britons, who then possessed the country, were divided into several nations, each of them governed by its own king. And when Britain became a member of the Roman empire, many of their tribes had their proper kings, who were *suffered to* govern by their own laws, provided *they were* tributary. After the Romans had *quitted Britain*, upon the irruption of the Go[illegible]

into Italy in the 5th century, the kingly government returned to the Britons; who chose for their king, Constantine, brother of Aldroinus, king of Bretagne in France, a prince of the British blood; to whom succeeded Constantine his son; then Vortiger, who usurped the crown, and to maintain his usurpation, first called in the Saxons, at that time hovering along the coast of Britain. The Saxons having got footing in the island, either enslaved or extirpated those whom they came to assist: For though they were overthrown in many battles by king Vortimer, the son and successor of Vortiger, and afterward by king Arthur, yet the Britons were soon after his death so broken and weakened, that they were forced eventually to retreat, and exchange the richest and most fertile parts of Britain for the mountains of Wales. Thus the Britons left the stage, and the Saxons entered. By these the country was divided into seven kingdoms, called the Saxon Heptarchy, which continued for several ages, till the prevailing fortune of the West Saxons united them all into one by the name of England.

Q. How many kings of the Saxon line succeeded to the crown of England?

A. Fifteen, namely,....

EGBERT, 17th king of the West Saxons, and, 19th monarch of Britain, was crowned at Winchester, in the year 819, first king of England; died 836; and was succeeded by his son,

ETHELWOLF, died 857, and was succeeded by his son,

ETELBALD, died 860, and was succeeded by *his brother*,

ETHELBERT;

Ethelbert, died 866, and was succeeded by his brother,

Ethelred I. received a wound in battle of which he died 872, and was succeeded by his brother,

Alfred, died 901, and was succeeded by his son,

Edward the Elder, died 924, and was succeeded by his son,

Athelstan, died 940, and was succeeded by his brother,

Edmund I. received a wound, in endeavoring to part two of his servants, of which he bled to death, 946, and was succeeded by his brother,

Edred, died 955, and was succeeded by his nephew,

Edwy, eldest son of Edmund I. died of grief 959, and was succeeded by his brother,

Edgar, died 973, and was succeeded by his eldest son,

Edward, the Martyr, stabbed by order of his mother in law 979, and was succeeded by his half brother,

Ethelred II. died 1016, and was succeeded by his son,

Edmund II. murdered 1017, and was succeeded by a Dane.

Q. How many kings of the Danish line succeeded?

A. Five, namely,....

Canute, the Dane, descended from a daughter of Edward the elder, died 1036, and was succeeded by his son,

Harold I. died 1039, and was succeeded by his brother,

Hardicanute, died 1041, and was succeeded by,

Edward the Confessor, son of Ethelred II. died Jan. 1066, and was succeeded by,

Harold II. son of the earl of Kent, slain in battle October 14, 1066; and was succeeded by William the conqueror.

Q. Name the succession of English monarchs from William the Conqueror, down to the present time?

A. They are the following; namely,....

1st. Four Norman kings; *William*, of Normandy; *William Rufus*; *Henry* I; *Stephen*.

2d Fourteen kings of the family of Plantagenet,....

Henry II; *Richard* I; *John*; *Henry* III; *Edward* I; *Edward* II; *Edward* III; *Richard* II; *Henry* IV; *Henry* V; *Henry* VI; *Edward* IV; *Edward* V; *Richard* III.

3d. Five, of the house of Tudor,...

Henry VII; *Henry* VIII; *Edward* VI; *Mary*; *Elizabeth*.

4th. Six, of the house of Stewart,...

James I; *Charles* I; *Charles* II; *James* II; *Mary* II, queen of William the third; *Anne*.

5th. One king of the house of Nassau; *William* III.

6th. Three kings of the Brunswick line, which succeeded upon the death of *Anne*; *George* I; *George* II; *George* III.

Q. Please to repeat these a little more in detail?

A. *William* I, duke of Normandy, was a descendant from Canute, and born 1027; he made a claim of the crown of England, and landed in Sussex,

Sussex, Sept. 29, 1066; defeated the English troops at Hastings, Oct. 14 following, when Harold was slain, and William assumed the title of Conqueror; crowned at Westminster, Dec. 25, 1066; wounded by his son Robert in Normandy, 1077; his queen Matilda, a descendant from Alfred, died in Normandy, 1085; he died at Hermentrude, in Normandy, Sept. 9, 1087; was buried at Caen, and succeeded in Normandy by his eldest son Robert, and in England by his second surviving son.

William II, born 1057; crowned Sept. 27, 1087; invaded Normandy with success 1089; killed by accident as he was hunting in New Forest, by Sir Walter Tyrrel, Aug. 2, 1100; was buried at Winchester, and succeeded by his brother,

Henry I. born 1068; crowned Aug. 5, 1100; married Matilda, daughter of Malcolm, king of Scots, Nov. 11 following; defeated his brother Robert, in Normandy, 1107, and sent him prisoner to England; his eldest son shipwrecked and lost in coming from Normandy, 1120; surfeited himself with eating lampreys at Lyons, in Normandy, and died Dec. 1, 1135; was buried at Reading, and succeeded by his nephew Stephen, third son of his sister Adela, by the earl of Blois; though by will he left his dominions to his daughter,

Maud, born 1101; married to Henry IV. emperor of Germany, 1109; he died 1127, and the English nobility swear fealty to her; married Jeffery Plantagenet, earl of Anjou, 1130; landed in England, and claimed her right to the crown, 1139; crowned, but soon after defeate

at Winchester, 1141; retired to France, and died 1167.

Stephen, born 1105; crowned Dec. 26, taken prisoner at Lincoln by the earl of cester, Maud's brother, 1141, but afterwar leased for the earl of Gloucester, who was t at Winchester; his queen Matilda died, 1 made peace with Henry, Maud's son, 1153 ed of the piles at Dover, Oct. 25, 1154; buried at Feversham, and succeeded by,

Henry II, Grandson of Henry I, born 113 crowned, with his queen Eleanor, Dec. 19, 115 invaded Ireland, and conquered it, 1172; imp soned his queen, on account of Rosamond concubine, 1173; did penance at Becket's tom 1174; took the king of Scotland prisoner, 1175 had an amour with Alice of France, the intend ed princess of his son Richard, 1181; his son Richard rebels, 1185; died of grief in Normandy, cursing his sons, July 6, 1189; was buried at Fonteveraud in France, and succeeded by his son,

Richard I, born at Oxford, 1157; crowned Sept. 3, 1189; conquered the island of Cyprus, and there married Berengera, daughter of the king of Navarre, 1191; arrested near Vienna, by the duke of Austria, Dec. 20, 1192; ransomed for 40,000l. and returned to England, March 20, 1193; wounded with an arrow at Chalus, in Normandy, and died April 6, 1199; was buried at Fonteveraud, and succeeded by his brother,

John, born 1166; crowned May 27, 1199; divorced his wife Avisa, and married Isabella, daughter of the count of Angoselme, 1200; and his

his nephew Arthur prisoner, 1202, whom he murdered; imprisoned his queen, and banished all the clergy 1208; excommunicated, 1209; surrendered his crown to Pandolf, the pope's legate, May 25, 1213; absolved July 20 following; obliged by the Barons to confirm Magna Charta, 1215; died at Newark, Oct. 18, 1216; was buried at Worcester, and succeeded by his son,

Henry III, born 1207; crowned at Gloucester, Oct. 28, 1216; crowned at Westminster, 1219; married Eleanor, daughter of the count of Province, 1236; pledged his crown, plate, and jewels for money, 1248; obliged by his nobles to resign the power of a sovereign, and sell Normandy and Anjou to the French, 1258; taken prisoner at Lewes, May 14, 1264; wounded at the battle of Evesham, Aug. 4, 1265; died at Bury St. Edmund's Nov. 16, 1272; was buried at Westminster, and succeeded by his son,

Edward I, born 1239; married Eleanor, princess of Castile, 1253; wounded in the Holy Land with a poisoned dagger, but recovered by his princess sucking out the venom, 1271; proclaimed king on the death of his father, 1272; landed in England, July 25, and crowned, Aug. 19, 1274; reduced the Welsh princes, 1282; his queen died of a fever, 1290; conquered Scotland, 1296; and brought to Westminster their coronation chair, &c. married Margaret, sister to the king of France, 1299; died of a flux at Burgh in Cumberland, July 7, 1307; was buried at *Westminster*, and succeeded by his son,

Edward II, born 1284; created prince of Wales, 1300, and was the first king of England's son

at Winchester, 1141; retired to France, 1147; and died 1167.

Stephen, born 1105; crowned Dec. 26, 1135; taken prisoner at Lincoln by the earl of Gloucester, Maud's brother, 1141, but afterward released for the earl of Gloucester, who was taken at Winchester; his queen Matilda died, 1151; made peace with Henry, Maud's son, 1153; died of the piles at Dover, Oct. 25, 1154; was buried at Feversham, and succeeded by,

Henry II, Grandson of Henry I, born 1133; crowned, with his queen Eleanor, Dec. 19, 1154; invaded Ireland, and conquered it, 1172; imprisoned his queen, on account of Rosamond his concubine, 1173; did penance at Becket's tomb, 1174; took the king of Scotland prisoner, 1175; had an amour with Alice of France, the intended princess of his son Richard, 1181; his son Richard rebels, 1185; died of grief in Normandy, cursing his sons, July 6, 1189; was buried at Fonteveraud in France, and succeeded by his son,

Richard I, born at Oxford, 1157; crowned Sept. 3, 1189; conquered the island of Cyprus, and there married Berengera, daughter of the king of Navarre, 1191; arrested near Vienna, by the duke of Austria, Dec. 20, 1192; ransomed for 40,000l. and returned to England, March 20, 1193; wounded with an arrow at Chalus, in Normandy, and died April 6, 1199; was buried at Fonteveraud, and succeeded by his brother,

John, born 1166; crowned May 27, 1199; divorced his wife Avisa, and married Isabella, *daughter of the* count of Angoulême, 1200; took his

his nephew Arthur prisoner, 1202, whom he murdered; imprisoned his queen, and banished all the clergy 1208; excommunicated, 1209; surrendered his crown to Pandolf, the pope's legate, May 25, 1213; absolved July 20 following; obliged by the Barons to confirm Magna Charta, 1215; died at Newark, Oct. 18, 1216; was buried at Worcester, and succeeded by his son,

Henry III, born 1207; crowned at Gloucester, Oct. 28, 1216; crowned at Westminster, 1219; married Eleanor, daughter of the count of Province, 1236; pledged his crown, plate, and jewels for money, 1248; obliged by his nobles to resign the power of a sovereign, and sell Normandy and Anjou to the French, 1258; taken prisoner at Lewes, May 14, 1264; wounded at the battle of Evesham, Aug. 4, 1265; died at Bury St. Edmund's Nov. 16, 1272; was buried at Westminster, and succeeded by his son,

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Edward II, born 1284; created prince of *Wales*, 1300, and was the first king of England's

son

son that had the title; married Isabel, daughter of the king of France, Jan. 23, 1308; crowned Feb. 24 following; obliged by the Barons to vest the government of the kingdom in 21 persons, March 16, 1310; declared his queen and all her adherents enemies to the kingdom, 1325; dethroned Jan. 13, 1327, and succeeded by his son Edward III; was murdered at Berkley-castle, Sept. 21 following, and buried at Gloucester.

Edward III, born at Windsor, 1312; married Philippa, daughter of the earl of Hainault, 1326; accepted the crown on his father's forced resignation, and crowned Jan. 26, 1327; claimed the crown of France, 1329; confined his mother Isabel, and caused her favorite Mortimer to be hanged, 1330; defeated the Scots at Hallidown, July 19, 1333; invaded France, and quartered the arms of England and France, 1339; defeated the French at Cressy, Aug. 26, 1346, and his queen took the king of Scotland prisoner the same year; took Calais after a year's siege, Aug. 4, 1347; instituted the order of the Garter, 1349; his queen died, 1369; he died at Richmond, June 21, 1377; was buried at Westminster, and succeeded by his grandson Richard II, son to,

Edward the black prince, born 1330; created duke of Cornwall, 1337, (the first in England that bore the title of Duke) was created prince of Wales 1344; defeated the French at Poictiers, Sept. 19, 1356, and brought their king prisoner to London, May 14, 1357; married Joanna, countess dowager of Holland, 1362; died of a *consumption*, 1376, and was buried at Canter-

bury. John.

John of Gaunt, fourth son of Edward III, born, 1340; married Blanch, daughter of the duke of Lancaster, 1359, by whom he became possessed of that dukedom and title; she died 1369, and in 1372, he married the daughter of the king of Castile and Leon, and took that title; married Catharine Swinford, 1396, by whom he had four children in the lifetime of his former duchess, who were afterward made legitimate by act of parliament, and from the eldest, Henry VII descended; he died 1399, and was buried in St. Paul's London.

Richard II, born 1367; crowned July 16, 1377; married Ann, sister to the emperor of Germany, 1382, who died 1395; married Isabella, daughter of the king of France, 1396; caused his uncle Thomas, duke of Gloucester to be smothered, 1397; taken prisoner by his cousin Henry, duke of Lancaster, and sent to the tower, Sept. 1, 1399; resigned his crown Sept. 29 following, was succeeded by Henry IV; and murdered in Pontefract castle, Jan. 1400, was buried at Langley, but removed by Henry V, to Westminster.

Henry IV, duke of Lancaster, grandson of Edward III, born 1367; married Mary, daughter of the earl of Hertford, who died 1394; fought with the duke of Norfolk, 1397, and banished; returned to England in arms against Richard II, and deposed him Sept. 29, 1399; crowned Oct. 13 following, when he instituted the order of the Bath; married Joan of Navarre, widow of the duke of Bretagne, 1403; died of *an apoplexy*, March 20, 1413, was buried at *Canterbury*, and succeeded by his son,

Henry

Henry V, born 1318; defeated the Welsh in two battles, 1405; crowned April 9, 1413; claimed the crown of France, 1414; gained the victory of Agincourt, Oct. 24, 1415; pledged his regalia for money, to push his conquests, 1416; declared regent, and married Catharine of France, 1420; died of a fistula at Rouen, Aug. 31, 1422; was buried at Westminster, and succeeded by his only son,

Henry VI, born 1421; succeeded his father, and proclaimed king of France, 1422; crowned at Westminster, November 6, 1429; crowned at Paris, Dec. 17, 1430; married Margaret, daughter of the duke of Anjou, 1445; ordered Humphrey duke of Gloucester, his uncle, to be strangled, 1447; taken prisoner at Northampton, July 9, 1460; deposed March 5, 1461, by his fourth cousin, Edward IV; restored to his throne 1470; taken prisoner again, April 11, 1471; his queen and son taken prisoners at Tewkesbury, by Edward, May 4, the same year, and his son killed in cold blood: he was murdered in the tower, June 20 following, and buried at Chertsey abbey, but removed to Windsor.

Edward IV, descended from the third son of Edward III, born 1443; elected king, March 5, and crowned June 28, 1461; sent the earl of Warwick to demand the sister of the queen of France, and in the mean time married Elizabeth the widow of sir John Grey, 1464; taken prisoner by the earl of Warwick, in Yorkshire, and expelled the kingdom, 1470; returned and *gained* a great victory at Barnet, April 14, 1471, *caused* the duke of Clarence, his brother, who had

had joined the earl of Warwick, to be drowned in a butt of Malmsey wine, 1478; died of an ague April 9, 1483; was buried at Windsor, and succeeded by his son,

Edward V, born 1470; conveyed to the Tower, May 1483; deposed, June 20 following, and with the duke of York, his brother, supposed to be murdered in the Tower soon after; he was succeeded by his uncle,

Richard III, duke of Gloucester, brother to Edward IV, born, 1453, made protector of England, May 17, elected king June 20, and crowned July 6, 1483; slain in battle at Bosworth field, Aug. 22, 1485; was buried at Leicester, and succeeded by,

Henry VII, (see John of Gaunt) born 1455; defeated Richard III, and crowned October 30, 1485; married Elizabeth, daughter of Edward IV, 1486; his eldest son Arthur died, 1502; his queen died in childbed, 1503; married his daughter Margaret to James IV of Scotland, 1504, from whom James I of England descended; died of a consumption at Richmond, April 22, 1509; was buried at Westminster, and succeeded by his son,

Henry VIII, born 1491; married Catherine, infanta of Spain, widow of his brother Arthur, June 3, 1509; crowned June 24 following; received the title of the Defender of the Faith, 1521; styled Head of the Church, 1531; married Ann Bullen privately, Nov. 14, 1532; divorced Catherine, May 23, 1533; excommunicated by pope Paul, Aug. 30, 1535; Catherine, his first queen, died Jan. 8, 1536; beheaded Ann, his second queen, May 19, and married Jane

Seymour, May 20, 1536, who died in childbed, Oct. 12, 1537; suppressed the religious foundations in England and Wales, 1539; married Ann of Cleves, Jan. 6, divorced her July 10, and married Catherine Howard, Aug. 8, 1540; beheaded her and lady Rochford, Feb. 12, 1542; married Catherine Par, his sixth wife, July 12, 1543; died of a fever Jan. 28, 1547; was buried at Windsor, and succeeded by his son,

Edward VI, born 1537; crowned Feb. 20, 1547; fell sick of the small pox and measles, 1552; died of a consumption at Greenwich, July 6, 1553; was buried at Westminster, and succeeded agreeably to his will, by his cousin,

Jane Gray, born 1537; proclaimed July 9, 1553; deposed, and sent to the Tower, July 28 following; beheaded, with lord Dudley her husband, Feb. 12, 1554, by the order of,

Mary, daughter of Henry VIII, born Feb. 11, 1516; proclaimed July 19, and crowned Oct. 1, 1553; married Philip of Spain, 1554; died of a dropsy Nov. 17, 1558; was buried at Westminster, and succeeded by her half sister,

Elizabeth, born Sept. 7, 1533; sent prisoner to the Tower, 1554; crowned Jan. 15, 1559; imprisoned Mary of Scots, who had fled to England for protection, 1568; solicited in marriage by the duke of Anjou, 1571, till finally rejected, 1581; beheaded Mary of Scots, Feb. 8, 1587; defeated the Spanish armada, 1588; beheaded the earl of Essex, her favorite, Feb. 25, 1601; died at Richmond, March 24, 1603; was buried at Westminster, and succeeded by,

James I, (see Henry VII) born June 19, 1556; crowned James VI of Scotland 1567; married

married Ann princess of Denmark; 1589; proclaimed king of England, March 24, and crowned July 25, 1603; first styled king of great Britain, 1604; married his daughter Elizabeth to Frederick prince palatine of the Rhine, 1612, from whom George I descended; lost his queen March 5, 1619; died of an ague at Theobalds, March 27, 1625; was buried at Westminster, and succeeded by his son,

Charles I, born November 19, 1600; married Henrietta of France, May 11, 1625, crowned Feb. 2, 1626; went to the House of Commons and demanded five members, Jan. 1642; raised his standard at Nottingham, August 25 following; put himself into the hands of the Scots at Newark, May 5, 1646; sold by the Scots for 200,000l. August 8 following; escaped from Hampton-court, July 1648; confined in Windsor castle, Dec. 23 following; removed to St. James' Jan. 19, 1649, brought to trial the next day, condemned the 27th, beheaded at Whitehall the 30th, and buried at Windsor.

Oliver Cromwell, born 1599; made protector Dec. 16, 1653; elected king, but refused the title, May 8, 1657; died at Whitehall, Sept. 3, 1658.

Richard Cromwell, born 1623; proclaimed protector, Sept. 4, 1658; deposed April 22, 1659; died at Cheshunt in Hertfordshire, July 12, 1712.

Charles II, son of Charles I. born May 29, 1630; escaped into Holland 1648; landed in Scotland 1650; crowned at Scone, Jan. 1, 1651; restored to his throne, May 29, 1660; crowned April 13, 1661; married Catherine, infanta of Portugal, May 21, 1662; died of an apoplexy, Feb.

Feb. 6, 1685; was buried at Westminster, and succeeded by his brother,

James II, born Oct. 15, 1633; married Ann Hyde, 1660, who died 1671; married the princess of Modena, 1673; crowned April 23, 1685; fled from his palace Dec. 12, and left England, Dec. 23, 1688; landed at Kinsale, in Ireland, March 12, 1689; returned to France, July, 1690; died at St. Germain's Aug. 6, 1701.

James, duke of Monmouth, natural son of Charles II, landed in England, June 11, and proclaimed king at Taunton, June 20, 1685; was defeated near Bridgewater, July 5, and beheaded on Tower-hill, July 15 following.

Mary II, (daughter of James II) born April 30, 1662, and married Nov. 4, 1677, to

William III, prince of Orange, who was born Nov. 4, 1650, and landed in England with an army, Nov. 4, 1688; proclaimed king and his princess queen of England, Feb. 13, and crowned April 11, 1689; landed at Carrickfergus, June 14, and defeated James II at the battle of the Boyne, July 1, 1690; lost his queen of the small-pox, Dec. 28, 1694; fell from his horse and broke his collar-bone, Feb. 21, 1702; died at Kensington, March 8 following; was buried at Westminster, and succeeded by his sister-in-law,

Ann, second daughter of James II, born Feb. 6, 1665; married to prince George of Denmark, July 28, 1683; crowned April 23, 1702; *lost her son* George by a fever, July 29, 1700; *settled her* revenue of the first-fruits and tenths *on the poorer* clergy, 1704; passed the act of *union, March 6*, 1707; lost her husband of a asthma,

asthma, Oct. 28, 1708; died of an apoplexy, Aug. 1, 1714; was buried at Westminster, and succeeded by,

George I, elector of Hanover (see James I) born May 28, 1660; married Sophia daughter of the duke of Brunswick-Zell, 1682; created duke of Cambridge, &c. Oct. 5, 1706 proclaimed Aug. 1, landed at Greenwich, Sept. 18, and crowned Oct. 20, 1714; his queen died in Germany, Nov. 2, 1726; died of a paralytic disorder at Osnaburg, June 11, 1727; was buried at Hanover, and succeeded by his son,

George II, born Oct. 30, 1683; married the princess Wilhelmina Caroline Dorothea of Brandenburg-Anspach, 1704; crowned Oct. 11, 1727; married his son Frederic, to Augusta princess of Saxe-Gotha, April 27, 1736; lost his queen Nov. 30, 1737; defeated the French at Dettingen, June 16, 1743; lost his son Frederic of a pleurisy, March 20, 1751; died suddenly at Kensington, Oct. 25, 1760; was buried at Westminster, and succeeded by his grandson,

George III, born June 4, 1738; proclaimed Oct. 26, 1760; married Charlotte Sophia (born May 19, 1744) princess of Mecklenburg-Strelitz, September 18, 1761; and both were crowned Sept. 22 following.

.....

[SOME of the preceding abridgement of the Arts and Sciences, was copied (by permission of the proprietor) from a valuable little work, entitled, "*A short system of Polite Learning, being an Epitome of the Arts and Sciences, for the use of Schools;*" price 62½ cents, and may be had at C. PEIRCE's *bookstore, Portsmouth*, and also by the principal booksellers *in the United States.*]

OBSERVATIONS

ON THE PRINCIPLES OF

GOOD READING.

LESSON XXIII.

TO read with propriety is a pleasing and important attainment; productive of improvement both to the understanding and the heart. It is essential to a complete reader, that he minutely perceive the ideas, and enter into the feelings of the author, whose sentiments he professes to repeat: for how is it possible to represent clearly to others, what we have but faint or inaccurate conceptions of ourselves? If there were no other benefits resulting from the art of reading well, than the necessity it lays us under, of precisely ascertaining the meaning of what we read; and the habit thence acquired, of doing this with facility, both when reading silently and aloud, they would constitute a sufficient compensation for all the labor we can bestow upon the subject. But the pleasure derived to ourselves and others, from a clear communication of ideas and feelings; and the strong and durable impressions made thereby on the minds of the reader and the audience, are considerations, which give additional importance to the study of this necessary and useful art. The perfect attainment of it doubtless requires great attention and practice, joined to extraordinary natural power: but as there are many degrees of excellence in the art, the student whose aims fall short of perfection will find himself amply rewarded for every exertion he may think proper to make.

To give rules for the management of the voice in reading, by which the necessary pauses, emphasis and tones, may be *discovered and* put in practice, is not possible. After all the *directions that* can be offered on these points, much will re*main to be* taught by the living instructor: much will be attainable

attainable by no other means, than the force of example influencing the imitative powers of the learner. Some rules and principles on these heads will, however, be found useful, to prevent erroneous and vicious modes of utterance; to give the young reader some taste of the subject; and to assist him in acquiring a just and accurate mode of delivery. The observations which we have to make, for these purposes, may be comprised under the following heads: PROPER LOUDNESS OF VOICE; DISTINCTNESS; SLOWNESS; PROPRIETY OF PRONUNCIATION; EMPHASIS; TONES; PAUSES; and MODE OF READING VERSE.

PROPER LOUDNESS OF VOICE.

THE first attention of every person who reads to others, doubtless, must be, to make himself be heard by all those to whom he reads. He must endeavor to fill with his voice the space occupied by the company. This power of voice, it may be thought, is wholly a natural talent. It is, in a good measure, the gift of nature; but it may receive considerable assistance from art. Much depends, for this purpose on the proper pitch and management of the voice. Every person has three pitches in his voice; the HIGH, the MIDDLE, and the LOW one. The high, is that which he uses in calling aloud to some person at a distance. The low is, when he approaches to a whisper. The middle is, that which he employs in common conversation, and which he should generally use in reading to others. For it is a great mistake, to imagine that one must take the highest pitch of his voice, in order to be well heard in a large company. This is confounding two things which are different, loudness or strength of sound, with the key or note on which we speak. There is a variety of sound within the compass of each key. A speaker may therefore render his voice louder, without altering the key: and we shall always be able to give most body, most persevering force of sound, to that pitch of voice, to which in conversation we are accustomed. Whereas, by setting out on our highest pitch or key, we certainly allow ourselves less compass, and are likely to strain our voice before we have done. We shall fatigue ourselves, and read with pain; and whenever a *person speaks with pain to himself, he is always heard with pain by his audience.* Let us therefore give the voice full *strength, and swell of sound, but always pitch it on our* ordinary

ordinary speaking key. It should be a constant rule, never to utter a greater quantity of voice than we can afford without pain to ourselves, and without any extraordinary effort. As long as we keep within these bounds, the other organs of speech will be at liberty to discharge their several offices with ease; and we shall always have our voice under command. But whenever we transgress these bounds, we give up the reins, and have no longer any management of it. It is a useful rule too, in order to be well heard, to cast our eye on some of the most distant persons in the company, and to consider ourselves as reading to them. We naturally and mechanically utter our words with such a degree of strength, as to make ourselves be heard by the person whom we address, provided he is within the reach of our voice. As this is the case in conversation, it will hold also in reading to others. But let us remember, that in reading, as well as in conversation, it is possible to offend by speaking too loud. This extreme hurts the ear by making the voice come upon it in rumbling indistinct masses.

By the habit of reading, when young, in a loud and vehement manner, the voice becomes fixed in a strained and unnatural key; and is rendered incapable of that variety of elevation and depression with constitutes the true harmony of utterance, and affords ease to the reader, and pleasure to the audience. This unnatural pitch of the voice, and disagreeable monotony, are most observable in persons who were taught to read in large rooms; who were accustomed to stand at too great distance, when reading to their teachers; whose instructors were very imperfect in their hearing; or who were taught by persons, that considered loud expression as the chief requisite in forming a good reader. These are circumstances which demand the serious attention of every one to whom the education of youth is committed.

LESSON

LESSON XXIV.

DISTINCTNESS.

IN the next place, to being well heard and clearly understood, distinctness of articulation contributes more than mere loudness of sound. The quantity of sound necessary to fill even a large space, is smaller than is commonly imagined; and with distinct articulation, a person with a weak voice will make it reach farther, than the strongest voice can reach without it. To this, therefore, every reader ought to pay great attention. He must give every sound which he utters, its due proportion; and make every syllable, and even every letter in the word which he pronounces, be heard distinctly; without sluring, whispering, or suppressing any of the proper sounds.

An accurate knowledge of the simple, elementary sounds of the language, and a facility in expressing them, are so necessary to distinctness of expression, that if the learner's attainments are, in this respect, imperfect, (and many there are in this situation,) it will be incumbent on his teacher, to carry him back to these primary articulations; and to suspend his progress, till he become perfectly master of them. It will be in vain to press him forward, with the hope of forming a good reader, if he cannot completely articulate every elementary sound of the language.

DUE DEGREE OF SLOWNESS.

IN order to express ourselves distinctly, moderation is requisite with regard to the speed of pronouncing. Precipitancy of speech confounds all articulation, and all meaning. It is scarcely necessary to observe, that there may be also an extreme on the opposite side. It is obvious that a lifeless drawling manner of reading, which allows the minds of the hearers to be always outrunning the speaker, must render every such performance insipid and fatiguing. But the extreme of reading too fast is much more common, and requires the more to be guarded against, because, when it has grown up into a habit, few errors are more difficult to be corrected. To pronounce with a proper degree of slowness, and with full and clear articulation, is necessary to be *studied by all*, who wish to become good readers; and it *cannot be too much* recommended to them. Such a pronunciation

nunciation gives weight and dignity to the subject. It is a great assistance to the voice, by the pauses and rests which it allows it more easily to make; and it enables the reader to swell all his sounds, both with more force and more harmony.

PROPRIETY OF PRONUNCIATION.

After the fundamental attentions to the pitch and management of the voice, to distinct articulation, and to a proper degree of slowness of speech, what the young reader must, in the next place, study, is propriety of pronunciation; or, giving to every word which he utters, that sound which the best usage of the language appropriates to it; in opposition to broad, vulgar, or provincial pronunciation. This is requisite both for reading intelligibly, and for reading with correctness and ease. Instructions concerning this article may best be given by the living teacher. But there is one observation, which it may not be improper here to make. In the English language, every word which consists of more syllables than one, has one accented syllable. The accent rests sometimes on the vowel, sometimes on the consonant. The genius of the language, requires the voice to mark that syllable by a stronger percussion, and to pass more slightly over the rest. Now, after we have learned the proper seats of these accents, it is an important rule, to give every word just the same accent in reading, as in common discourse. Many persons err in this respect. When they read to others, and with solemnity, they pronounce the syllables in a different manner from what they do at other times. They dwell upon them, and protract them; they multiply accents on the same word; from a mistaken notion, that it gives gravity and importance to their subject, and adds to the energy of their delivery. Whereas this is one of the greatest faults that can be committed in pronunciation: it makes what is called a pompous or mouthing manner; and gives an artificial affected air to reading, which detracts greatly both from its agreeableness, and its impression.

Sheridan and Walker have published Dictionaries, for ascertaining the true and best pronunciation of the words of our language. By attentively consulting them, particularly "Walker's Pronouncing Dictionary," the young reader will *be much assisted*, in his endeavors to attain a correct pronunciation of the words belonging to the English language.

LESSON

LESSON XXV.

EMPHASIS.

BY Emphasis is meant a stronger and fuller sound of voice, by which we distinguish some word or words, on which we design to lay a particular stress, and to show how they effect the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a particular stress. On the right management of the emphasis depends the life of pronunciation. If no emphasis be placed on any words, not only is discourse rendered heavy and lifeless, but the meaning left often ambiguous. If the emphasis be placed wrong, we pervert and confound the meaning wholly.

Emphasis may be divided into the SUPERIOR and the INFERIOR emphasis. The superior emphasis determines the meaning of a sentence, with reference to something said before presupposed by the author as general knowledge, or removes an ambiguity, where a passage may have more senses than one. The inferior emphasis *enforces*, *graces*, and *enlivens*, but does not *fix*, the meaning of any passage. The words to which this latter emphasis is given, are, in general such as seem the most important in the sentence, or, on other accounts, to merit this distinction. The following passage will serve to exemplify the superior emphasis.

"Of man's first disobedience, and the fruit
"Of that forbidden tree, whose mortal taste
"Brought death into the world, and all our wo," &c.
"Sing heav'nly Muse!"

Supposing that originally other beings, besides men, had disobeyed the commands of the Almighty, and that the circumstance were well known to us, there would fall an emphasis upon the word *man's* in the first line; and hence it would read thus:

"Of *man's* first disobedience, and the fruit," &c.

But if it were a notorious truth, that mankind had transgressed in a peculiar manner more than once, the emphasis *should fall on first*; and the line be read,

"*Of man's first* disobedience," &c.

Again,

Again, admitting death (as was really the case) to have been an unheard of and dreadful punishment, brought upon man in consequence of his transgression; on that supposition the third line would be read,

"Brought *death* into the world," &c.

But if we were to suppose, that mankind knew there was such an evil as death in other regions, though the place they inhabited had been free from it till their transgression, the line would run thus:

"Brought death into the *world*," &c.

The superior emphasis finds a place in the following short sentence which admits of four distinct meanings, each of which is ascertained by the emphasis only.

"Do you ride to town to day?"

The following examples illustrate the nature and use of the inferior emphasis:

"Many persons mistake the *love*, for the *practice* of virtue."

"Shall I reward his services with *falsehood*? Shall I forget *him* who cannot forget *me*?"

"If his principles are *false* no apology from *himself* can make them *right*: if founded in *truth*, no censure from *others* can make them *wrong*."

"Though *deep*, yet *clear*, though *gentle*, yet not *dull*;
"*Strong* without *rage*, without *o'erflowing*, *full*."

"A *friend* exaggerates a man's *virtues*; an *enemy*, his *crimes*."

"The *wise man* is happy, when he gains his *own* approbation; the *fool*, when he gains that of *others*."

The superior emphasis, in reading, as in speaking, must be determined entirely by the *sense* of the passage, and always made *alike*: but as to the inferior emphasis, *taste* alone seems to have the right of fixing its situation and quantity.

Among the number of persons, who have had proper opportunities of learning to read, in the best manner it is now taught, very few could be selected, who in a given instance, would use the inferior emphasis alike, either as to place or quantity. Some persons, indeed, use scarcely any degree of *it*: and *others* do not scruple to carry it much beyond any *thing to be* found in common discourse; and even some-

times

times throw it upon words so very trifling in themselves, that it is evidently done with no other view, than to give greater variety to the modulation.* Notwithstanding this diversity of practice, there are certainly proper boundaries, within which this emphasis must be restrained, in order to make it meet the approbation of sound judgment and correct taste. It will doubtless have different degrees of exertion, according to the greater or less degree of importance of the words upon which it operates; and there may be very properly some variety in the use of it: but its application is not arbitrary, depending on the caprice of readers.

As emphasis often falls on words in different parts of the same sentence, so it is frequently required to be continued, with a little variation, on two, and sometimes more words together. The following sentences exemplify both the parts of this position: "If you seek to make one *rich*, study not to *increase his stores*, but to *diminish his desires*." "The Mexican figures, or picture writing, represent *things* not *words*: they exhibit *images to the eye*, not *ideas to the understanding*."

Some sentences are so full and comprehensive, that almost every word is emphatical; as, "Ye hills and dales, ye rivers, woods, and plains!" or, as that pathetic expostulation in the prophecy of Ezekiel, "Why will ye die!"

Emphasis, besides its other offices, is the great regulator of quantity. Though the quantity of our syllables is fixed, in words separately pronounced, yet it is mutable, when these words are ranged in sentences; the long being changed into short, the short into long, according to the importance of the words with regard to meaning. Emphasis also, in particular cases, alters the seat of the accent. This is demonstrable from the following examples. "He shall *in*crease, but I shall *de*crease." "There is a difference between giving and *for*giving." "In this species of composition, *plau*sibility is much more essential than *pro*bability." In these examples, the emphasis requires the accent

* By modulation is meant that pleasing variety of voice, which is perceived in uttering a sentence, and which, in its nature, is perfectly distinct from emphasis, and the tones of emotion and passion. The young reader should be careful to render his modulation correct and easy; and, for this purpose, should form it upon the model of the most judicious and accurate speakers.

accent to be placed on syllables, to which it does not commonly belong.

In order to acquire the proper management of the emphasis, the great rule to be given, is, that the reader study to attain a just conception of the force and spirit of the sentiments which he is to pronounce. For to lay the emphasis with exact propriety, is a constant exercise of good sense and attention. It is far from being an inconsiderable attainment. It is one of the most decisive trials of a true and just taste; and must arise from feeling delicately ourselves, and from judging accurately of what is fittest to strike the feelings of others.

There is one error, against which it is particularly proper to caution the learner; namely, that of multiplying emphatical words too much, and using the emphasis indiscriminately. It is only by a prudent reserve and distinction in the use of them, that we can give them any weight. If they recur too often; if a reader attempts to render every thing he expresses of high importance, by a multitude of strong emphasis, we soon learn to pay little regard to them. To crowd every sentence with emphatical words, is like crowding all the pages of a book with Italic characters; which, as to the effect is just the same as to use no such distinctions at all.

LESSON XXVI.

TONES.

TONES are different both from emphasis and pauses; consisting in the notes or variations of sound which we employ, in the expression of our sentiments. Emphasis affects particular words and phrases, with a degree of tone or inflection of voice; but tones, peculiarly so called, affect sentences, paragraphs, and sometimes even the whole of a discourse.

To show the use and necessity of tones, we need only observe, that the mind, in communicating its ideas, is in a constant state of activity, emotion, or agitation, from the different effects which those ideas produce in the speaker. *Now the end of* such communication being, not merely to *lay open the ideas*, but also the different feelings which they

they excite in him who utters them, there must be other signs than words, to manifest those feelings; as words uttered in a monotonous manner, can represent only a similar state of mind, perfectly free from all activity or emotion. As the communication of these internal feelings, was of much more consequence in our social intercourse, than the mere conveyance of ideas, the Author of our being did not, as in that conveyance, leave the invention of the language of emotion, to man; but impressed it himself upon our nature, in the same manner as he has done with regard to the rest of the animal world; all of which express their various feelings, by various tones. Ours, indeed, from the superior rank that we hold, are in a high degree more comprehensive; as there is not an act of the mind, an exertion of the fancy, or an emotion of the heart, which has not its peculiar tone, or note of the voice, by which it is to be expressed; and which is suited exactly to the degree of internal feeling. It is chiefly in the proper use of these tones, that the life, spirit, beauty, and harmony of delivery consist.

The limits of this introduction, do not admit of examples, to illustrate the variety of tones belonging to the different passions and emotions. We shall, however, select one, which is extracted from the beautiful lamentation of David over Saul and Jonathan, and which will, in some degree, elucidate what has been said on this subject. "The beauty of Israel is slain upon thy high places: how are the mighty fallen! Tell it not in Gath; publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew nor rain upon you, nor fields of offerings; for there the shield of the mighty was vilely cast away; the shield of Saul, as though he had not been anointed with oil." The first of these divisions expresses sorrow and lamentation: therefore the note is low. The next contains a spirited command, and should be pronounced much higher. The other sentence in which he makes a pathetic address to the mountains where his friends had been slain, must be expressed in a note quite different from the two former; not so low as the first, nor so high as the second, in a manly, firm, and yet plaintive tone.

The correct and natural language of the emotions, is not *so difficult to* be attained, as most readers seem to imagine. *If we enter into* the spirit of the author's sentiments, as well

well as into the meaning of his words, we shall not deliver the words in properly varied tones. For the few people, who speak English without a provincial that have not an accurate use of tones, when they their sentiments in earnest discourse. And the reaso they have not the same use of them, in reading alo sentiments of others, may be traced to the very de and erroneous method, in which the art of read taught; whereby all the various, natural, expressive of speech, are suppressed; and a few artificial, unm reading notes, are substituted for them.

But when we recommend to readers, an attention tone and language of emotions, we must be underst do it with proper limitation. Moderation is necess this point, as it is in other things. For when readi comes strictly imitative, it assumes a theatrical manne must be highly improper, as well as give offence hearers; because it is inconsistent with that delica modesty, which are indispensable on such occasions. speaker who delivers his own emotions, must be suppo be more vivid and animated, than would be proper person who relates them at second hand.

We shall conclude this lesson with the following for the tones that indicate the passions and emotions. reading, let your tones of expression be borrowed those of common speech, but in some degree, more characterized. Let those tones which signify any dis ble passion of the mind, be still more faint than which indicate agreeable emotions: and, on all occ preserve yourself so far from being affected with the s as to be able to proceed through it, with that eas masterly manner, which has its good effects in this, a as in every other art."

LESSON XXVII.

PAUSES.

PAUSES or rests, in speaking or reading, are *cessation of the* voice, during a perceptible, and in *cases, a measurable* space of time. Pauses are equ *cessary to the* speaker, and the hearer. To the spea

he may take breath, without which he cannot proceed far in delivery; and that he may, by these temporary rests, relieve the organs of speech, which otherwise would be soon tired by continued action: to the hearer, that the ear also may be relieved from the fatigue, which it would otherwise endure from a continuity of sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

There are two kinds of pauses; first, emphatical pauses; and next, such as mark the distinctions of sense. An emphatical pause is generally made, *after* something has been said of peculiar moment, and on which we desire to fix the hearer's attention. Sometimes, *before* such a thing is said, we usher it in with a pause of this nature. Such pauses have the same effect as a strong emphasis; and are subject to the same rules; especially to the caution, of not repeating them too frequently. For as they excite uncommon attention; and of course raise expectation, if the importance of the matter be not fully answerable to such expectation, they occasion disappointment and disgust.

But the most frequent and the principal use of pauses, is, to mark the divisions of the sense, and at the same time to allow the reader to draw his breath; and the proper and delicate adjustment of such pauses, is one of the most nice and difficult articles of delivery. In all reading, the management of the breath requires a good deal of care, so as not to oblige us to divide words from one another, which have so intimate a connection, that they ought to be pronounced with the same breath, and without the least separation. Many a sentence is miserably mangled, and the force of the emphasis totally lost, by divisions being made in the wrong place. To avoid this, every one, while he is reading, should be very careful to provide a full supply of breath for what he is to utter. It is a great mistake to imagine, that the breath must be drawn only at the end of a period, when the voice is allowed to fall. It may easily be gathered at the intervals of the period, when the voice is suspended only for a moment; and, by this management, one may always have a sufficient stock for carrying on the longest sentence, without improper interruptions.

Pauses in reading must generally be formed upon the *manner in which* we utter ourselves in ordinary, sensible *conversation*; and not upon the stiff artificial manner, which

is acquired from reading books according to the common punctuation. It will by no means be sufficient to attend to the points used in printing; for these are far from marking all the pauses, which ought to be made in reading. A mechanical attention to these resting places, has perhaps been one cause of monotony, by leading the reader to a similar tone at every stop, and a uniform cadence at every period. The primary use of points, is to assist the reader in discerning the grammatical construction; and it is only as a secondary object, that they regulate his pronunciation. On this head, the following direction may be of use: "Though in reading great attention should be paid to the stops, yet a greater should be given to the sense; and their correspondent times occasionally lengthened beyond what is usual in common speech."

To render pauses pleasing and expressive, they must not only be made in the right place, but also accompanied with a proper tone of voice, by which the nature of these pauses is intimated; much more than by the length of them, which can seldom be exactly measured. Sometimes it is only a slight and simple suspension of voice that is proper; sometimes a degree of cadence in the voice is required; and sometimes that peculiar tone and cadence which denote the sentence to be finished. In all these cases, we are to regulate ourselves by attending to the manner in which Nature teaches us to speak, when engaged in real and earnest discourse with others. The following sentence exemplifies the *suspending* and the *closing* pauses: "Hope, the balm of life, sooths us under every misfortune." The first and second pauses are accompanied by an inflection of voice, that gives the hearer an expectation of something further to complete the sense: the inflection attending the third pause, signifies that the sense is completed.

The preceding example is an illustration of the suspending pause, in its simple state: the following instance exhibits that pause with a degree of cadence in the voice: "If content cannot remove the disquietudes of mankind, it will at least alleviate them."

The suspending pause is often, in the same sentence, attended with both the rising and the falling inflection of voice; as will be seen in this example; "Moderate exercise', and *habitual temperance'*, strengthen the constitution.*

* *The rising* inflection is denoted by the acute, the falling, *by the grave* accent.

As the suspending pause may be thus attended with both the rising and the falling inflection, it is the same with regard to the closing pause: it admits of both. The falling inflection generally accompanies it; but it is not unfrequently connected with the rising inflection. Interrogative sentences, for instance, are often terminated in this manner: as, "Am I ungrateful?" "Is he in earnest?"

But where a sentence is begun by an interrogative pronoun or adverb, it is commonly terminated by the falling inflection: as, "What has he gained by his folly?" "Who will assist him?" "Where is the messenger?" "When did he arrive?"

Where two questions are united in one sentence, and connected by the conjunction *or*, the first takes the rising, the second the falling inflection: as, "Does his conduct support discipline, or destroy it?"

The rising and falling inflections must not be confounded with emphasis. Though they may often coincide, they are, in their nature, perfectly distinct. Emphasis sometimes controls those inflections.

The regular application of the rising and falling inflections, confers so much beauty on expression, and is so necessary to be studied by the young reader, that we shall insert a few more examples, to induce him to pay greater attention to the subject. In these instances, all the inflections are not marked. Such only are distinguished as are most striking, and will best serve to show the reader their utility and importance.

"Manufactures, trade, and agriculture, naturally employ more than nineteen parts in twenty, of the human species."

"He who resigns the world, has no temptation to envy, hatred, malice, anger; but is in constant possession of a serene mind: he who follows the pleasures of it, which are in their very nature disappointing, is in constant search of care, solitude, remorse, and confusion."

"To advise the ignorant, relieve the needy, comfort the afflicted, are duties that fall in our way almost every day of our lives."

"Those evil spirits, who, by long custom, have contracted in the body habits of lust and sensuality; malice and revenge; an aversion to every thing that is good, just, *and laudable*, are naturally seasoned and prepared for pain *and misery*."

"Lan-

"I am persuaded, that neither death', nor life'; nor angels', nor principalities', nor powers'; nor things present', nor things to come'; nor height', nor depth'; nor any other creature', shall be able to separate us from the love of God'."

The reader who would wish to see a minute and ingenious investigation of the nature of these inflections, and the rules by which they are governed, may consult the first volume of Walker's Elements of Elocution.

LESSON XXVIII.

MANNER OF READING VERSE.

WHEN we are reading verse, there is a peculiar difficulty in making the pauses justly. The difficulty arises from the melody of verse, which dictates to the ear pauses or rests of its own; and to adjust and compound these properly with the pauses of the sense, so as neither to hurt the ear, nor offend the understanding, is so very nice a matter, that it is no wonder we so seldom meet with good readers of poetry. There are two kinds of pauses that belong to the melody of verse: one is, the pause at the end of the line; and the other, the cæsural pause in or near the middle of it. With regard to the pause at the end of the line, which marks that strain or verse to be finished, rhyme renders this always sensible; and in some measure compels us to observe it in our pronunciation. In respect to blank verse, we ought also to read it so as to make every line sensible to the ear: for, what is the use of melody, or for what end has the poet composed in verse, if, in reading his lines, we suppress his numbers, by omitting the final pause; and degrade them, by our pronunciation, into mere prose? At the same time that we attend to this pause, every appearance of sing song and tone must be carefully guarded against. The close of the line, where it makes no pause in the meaning, ought not to be marked by such a tone as is used in finishing a sentence; but, without either fall or elevation of the voice, it *should be denoted* only by such a slight suspension of sound, *as may distinguish* the passage from one line to another, *without injuring* the meaning.

The

The other kind of melodious pause, is that which falls somewhere about the middle of the verse, and divides it into two hemistics; a pause, not so great as that which belongs to the close of the line, but still sensible to an ordinary ear. This, which is called the cæsural pause, may fall, in English heroic verse, after the 4th, 5th, 6th, or 7th syllables in the line. Where the verse is so constructed, that this caesural pause coincides with the slightest pause or division in the sense, the line can be read easily; as in the two first verses of Pope's Messiah:

"Ye nymphs of Solyma! begin the song;
"To heav'nly themes, sublimer strains belong."

But if it should happen that words which have such a strict and intimate connection, as not to bear even a momentary separation, are divided from one another by this caesural pause, we then feel a sort of struggle between the sense and the sound, which renders it difficult to read such lines harmoniously. The rule of proper pronunciation in such cases, is to regard only the pause which the sense forms; and to read the line accordingly. The neglect of the caesural pause may make the line sound somewhat unharmoniously; but the effect would be much worse, if the sense were sacrificed to the sound. For instance, in the following line of Milton,

——"What in me is dark,
"Illumine; what is low, raise and support."

The sense clearly dictates the pause after *illumine*, at the end of the third syllable, which, in reading, ought to be made accordingly; though, if the melody only were to be regarded, *illumine* should be connected with what follows, and the pause not made till the fourth or sixth syllable. So in the following line of Pope's Epistle to Dr. Arbuthnot,

"I sit, with sad civility I read."

The ear plainly points out the caesural pause as falling after *sad*, the fourth syllable. But it would be very bad reading to make any pause there, so as to separate *sad* and *civility*. The sense admits of no other pause than after the second syllable *sit*, which therefore must be the only pause made in reading this part of the sentence.

There is another mode of dividing some verses, by introducing what may be called demi cæsuras, which require very slight pauses; and which the reader should manage with

with judgment, or he will be apt to fall into an affected sing song mode of pronouncing verses of this kind. The following lines exemplify the demi-cæsura.

"Warms' in the sun", refreshes' in the breeze,
"Glows' in the stars", and blossoms' in the trees;
"Lives' through all life", extends' through all extent,
"Spreads' undivided", operates' unspent."

Before the conclusion of this introduction, the Compiler takes the liberty to recommend to those teachers, who may favor his compilation, to exercise their pupils in discovering and explaining the emphatic words, and the proper tones and pauses, of every portion assigned them to read, previously to their being called out to the performance. These preparatory lessons, in which they should be regularly examined, will improve their judgment and taste; prevent the practice of reading without attention to the subject; and establish a habit of readily discovering the meaning, force, and beauty, of every sentence they peruse.

LESSON XXIX.

SELECT SENTENCES AND PARAGRAPHS.

SECTION I.

DILIGENCE, industry, and proper improvement of time, are material duties of the young.

The acquisition of knowledge is one of the most honorable occupations of youth.

Whatever useful or engaging endowments we possess, virtue is requisite, in order to their shining with proper lustre.

Virtuous youth gradually brings forward accomplished and flourishing manhood.

Sincerity and truth form the basis of every virtue.

Disappointments and distress are often blessings in disguise.

Change and alteration form the very essence of the world.

True happiness is of a retired nature, and an enemy to *pomp and noise*

In order to acquire a capacity for happiness, it must be *our first study to* rectify inward disorders.

Whatever purifies, fortifies also the heart.

From

he may take breath, without which he cannot proceed far in delivery; and that he may, by these temporary rests, relieve the organs of speech, which otherwise would be soon tired by continued action: to the hearer, that the ear also may be relieved from the fatigue, which it would otherwise endure from a continuity of sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

There are two kinds of pauses; first, emphatical pauses; and next, such as mark the distinctions of sense. An emphatical pause is generally made, *after* something has been said of peculiar moment, and on which we desire to fix the hearer's attention. Sometimes, *before* such a thing is said, we usher it in with a pause of this nature. Such pauses have the same effect as a strong emphasis; and are subject to the same rules; especially to the caution, of not repeating them too frequently. For as they excite uncommon attention, and of course raise expectation, if the importance of the matter be not fully answerable to such expectation, they occasion disappointment and disgust.

But the most frequent and the principal use of pauses, is, to mark the divisions of the sense, and at the same time to allow the reader to draw his breath; and the proper and delicate adjustment of such pauses, is one of the most nice and difficult articles of delivery. In all reading, the management of the breath requires a good deal of care, so as not to oblige us to divide words from one another, which have so intimate a connection, that they ought to be pronounced with the same breath, and without the least separation. Many a sentence is miserably mangled, and the force of the emphasis totally lost, by divisions being made in the wrong place. To avoid this, every one, while he is reading, should be very careful to provide a full supply of breath for what he is to utter. It is a great mistake to imagine, that the breath must be drawn only at the end of a period, when the voice is allowed to fall. It may easily be gathered at the intervals of the period, when the voice is suspended only for a moment; and, by this management, one may always have a sufficient stock for carrying on the longest sentence, without improper interruptions.

Pauses in reading must generally be formed upon the *manner in which* we utter ourselves in ordinary, sensible *conversation*; and not upon the stiff artificial manner, which

we should often find them peopled with the victims of intemperance and sensuality, and with the children of vicious indolence and sloth.

To be wise in our own eyes, to be wise in the opinion of the world, and to be wise in the sight of our Creator, are three things so very different, as rarely to coincide.

Man, in his highest earthly glory, is but a reed floating on the stream of time, and forced to follow every new direction of the current.

The corrupted temper and the guilty passions of the bad, frustrate the effect of every advantage which the world confers on them.

The external misfortunes of life, disappointments, poverty, and sickness, are light in comparison of those inward distresses of mind, occasioned by folly, by passion, and by guilt.

No station is so high, no power so great, no character so unblemished, as to exempt men from the attacks of rashness, malice or envy.

Moral and religious instruction derives its efficacy, not so much from what men are taught to know, as from what they are brought to feel.

He who pretends to great sensibility towards men, and yet has no feeling for the high objects of religion, no heart to admire and adore the great Father of the universe, has reason to distrust the truth and delicacy of his sensibility.

When, upon rational and sober inquiry, we have established our principles, let us not suffer them to be shaken by the scoffs of the licentious, or the cavils of the sceptical.

When we observe any tendency to treat religion or morals with disrespect and levity, let us hold it to be a sure indication of a perverted understanding, or a depraved heart.

Every degree of guilt incurred by yielding to temptation, tends to debase the mind, and to weaken the generous and benevolent principles of human nature.

Luxury, pride, and vanity, have frequently as much influence in corrupting the sentiments of the great, as ignorance, bigotry, and prejudice, have in misleading the opinions of the multitude.

Mixed as the present state is, reason and religion pronounce, that generally, if not always, there is more *happiness than misery*, more pleasure than pain, in the condition *of man.*

Society,

he may take breath, without which he cannot proceed far in delivery; and that he may, by these temporary rests, relieve the organs of speech, which otherwise would be soon tired by continued action: to the hearer, that the ear also may be relieved from the fatigue, which it would otherwise endure from a continuity of sound; and that the understanding may have sufficient time to mark the distinction of sentences, and their several members.

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He who is accustomed to turn aside from the world, and commune with himself in retirement, will, sometimes at least, hear the truths which the multitude do not tell him. A more sound instructor will lift his voice, and awaken within the heart those latent suggestions, which the world had overpowered and suppressed.

Nothing can be more amiable than a constant desire to please; and an unwillingness to offend or hurt.

He that waits for an opportunity to do much at once, may breathe out his life in idle wishes; and regret, in the last hour, his useless intentions and barren zeal.

The spirit of true religion breathes mildness and affability. It gives a native, unaffected ease to the behavior. It is social, kind, and cheerful: far removed from that gloomy and illiberal superstition, which clouds the brow, sharpens the temper, dejects the spirit, and teaches men to fit themselves for another world, by neglecting the concerns of this.

Reveal none of the secrets of thy friend. Be faithful to his interests. Forsake him not in danger. Abhor the thought of acquiring any advantage by his prejudice.

Man, always prosperous, would be giddy and insolent; always afflicted, would be sullen or despondent. Hopes and fears, joy and sorrow, are, therefore, so blended in his life, as both to give room for worldly pursuits, and to recal from time to time, the admonitions of conscience.

LESSON XXX.

SECTION IV.

TIME once past never returns: the moment which is lost, is lost forever.

There is nothing on earth so stable, as to assure us of undisturbed rest; nor so powerful, as to afford us constant protection.

The house of feasting too often becomes an avenue to the house of mourning. Short, to the licentious is the interval between them.

It is of great importance to us, to form a proper estimate *of human life*; without either loading it with imaginary evils, or expecting from it greater advantages than it *is able to yield.* Among

Among all our corrupt passions, there is a strong and intimate connection. When any one of them is adopted into our family, it seldom quits us until it has fathered upon us all its kindred.

Charity, like the sun, brightens every object on which it shines: a censorious disposition casts every character into the darkest shade it will bear.

Many men mistake the love, for the practice of virtue; and are not so much good men, as the friends of goodness.

Genuine virtue has a language that speaks to every heart throughout the world. It is a language, which is understood by all. In every region, every clime, the homage paid to it is the same. In no one sentiment were ever mankind more generally agreed.

The appearances of our security are frequently deceitful. When our sky seems most settled and serene, in some unobserved quarter gathers the little black cloud in which the tempest ferments, and prepares to discharge itself on our head.

The man of true fortitude may be compared to the castle built on a rock, which defies the attacks of surrounding waters: the man of a feeble and timorous spirit, to a hut placed on the shore, which every wind shakes, and every wave overflows.

Nothing is so inconsistent with self-possession as violent anger. It overpowers reason; confounds our ideas; distorts the appearance, and blackens the color, of every object. By the storm which it raises within, and by the mischiefs which it occasions without, it generally brings on the passionate and revengeful man, greater misery than he can bring on the object of his resentment.

The palace of virtue has, in all ages, been represented as placed on the summit of a hill; in the ascent of which, labor is requisite, and difficulties are to be surmounted; and where a conductor is needed, to direct our way, and to aid our steps.

In judging of others, let us always think the best, and employ the spirit of charity and candor. But in judging of ourselves, we ought to be exact and severe.

Let him that desires to see others happy, make haste to give while his gift can be enjoyed; and remember, that *every moment* of delay, takes away something from the *value of his benefaction.* And let him who proposes his

own happiness reflect, that while he forms his purpose, the day rolls on, and "the night cometh, when no man can work."

To sensual persons, hardly any thing is what it appears to be: and what flatters most, is always farthest from reality. There are voices which sing around them; but whose strains allure to ruin. There is a banquet spread, where poison is in every dish. There is a couch which invites them to repose; but to slumber upon it, is death.

If we would judge whether a man is really happy, it is not solely to his houses and lands, to his equipage and his retinue we are to look. Unless we could see farther, and discern what joy, or what bitterness, his heart feels, we can pronounce little concerning him.

The book is well written; and I have perused it with pleasure and profit. It shows, first, that true devotion is rational and well founded; next, that it is of the highest importance to every other part of religion and virtue; and, lastly, that it is most conducive to our happiness.

There is certainly no greater felicity, than to be able to look back on a life usefully and virtuously employed; to trace our own progress in existence, by such tokens as excite neither shame nor sorrow. It ought therefore to be the care of those who wish to pass the last hours with comfort, to lay up such a treasure of pleasing ideas, as shall support the expenses of that time, which is to depend wholly upon the fund already acquired.

SECTION V.

What avails the show of external liberty, to one who has lost the government of himself?

He that cannot live well to day, (says Martial,) will be less qualified to live well to-morrow.

Can we esteem that man prosperous, who is raised to a situation which flatters his passions, but which corrupts his principles, disorders his temper, and, finally, oversets his virtue?

What misery does the vicious man secretly endure!—Adversity! how blunt are all the arrows of thy quiver, in comparison with those of guilt!

When we have no pleasure in goodness, we may with certainty conclude the reason to be, that our pleasure is all derived from an opposite quarter.

How

How strangely are the opinions of men altered, by a change in their condition!

How many have had reason to be thankful, for being disappointed in designs which they earnestly pursued, but which if successfully accomplished, they have afterwards seen, would have occasioned their ruin!

What are the actions which afford in the remembrance a rational satisfaction? Are they the pursuits of sensual pleasure, the riots of jollity, or the displays of show and vanity? No: I appeal to your hearts, my friends, if what you recollect with most pleasure, are not the innocent, the virtuous, the honorable parts of your past life.

The present employment of time should frequently be an object of thought. About what are we now busied? What is the ultimate scope of our present pursuits and cares? Can we justify them to ourselves? Are they likely to produce any thing that will survive the moment, and bring forth some fruit for futurity?

Is it not strange, (says an ingenious writer,) that some persons should be so delicate as not to bear a disagreeable picture in the house, and yet, by their behavior, force every face they see about them, to wear the gloom of uneasiness and discontent?

If we are now in health, peace, and safety; without any particular or uncommon evils to afflict our condition; what more can we reasonably look for in this vain and uncertain world? How little can the greatest prosperity add to such a state? Will any future situation ever make us happy, if now, with so few causes of grief, we imagine ourselves miserable? The evil lies in the state of our mind, not in our condition of fortune; and by no alteration of circumstances is likely to be remedied.

When the love of unwarrantable pleasures, and of vicious companions, is allowed to amuse young persons, to ingross their time, and to stir up their passions; the day of ruin.... let them take heed, and beware! the day of irrecoverable ruin, begins to draw nigh. Fortune is squandered; health is broken; friends are offended, affronted, estranged; aged parents, perhaps, sent afflicted and mourning to the dust.

On whom does time hang so heavily, as on the slothful and lazy? To whom are the hours so lingering? Who are so often devoured with spleen, and obliged to fly to every expedient, which can help them to get rid of themselves?

Instead of producing tranquility, indolence produces a fretful restlessness of mind; gives rise to cravings which are never satisfied; nourishes a sickly effeminate delicacy, which sours and corrupts every pleasure.

LESSON XXXI.

SECTION VI.

WE have seen the husbandman scattering his seed upon the furrowed ground! It springs up, is gathered into his barns, and crowns his labors with joy and plenty. Thus the man who distributes his fortune with generosity and prudence, is amply repaid by the gratitude of those whom he obliges; by the approbation of his own mind; and by the favor of Heaven.

Temperance, by fortifying the mind and body, leads to happiness; intemperance, by enervating them, ends generally in misery.

Titles and ancestry render a good man more illustrious; but an ill one, more contemptible. Vice is infamous, though in a prince; and virtue honorable, though in a peasant.

An elevated genius, employed in little things, appears (to use the simile of Longinus) like the sun in his evening declination: he remits his splendor, but retains his magnitude; and pleases more, though he dazzles less.

If envious people were to ask themselves, whether they would exchange their entire situations with the persons envied, (I mean their minds, passions, notions, as well as their persons, fortunes, and dignities,)....I presume the self love common to human nature, would generally make them prefer their own condition.

We have obliged some persons:...very well!...what would we have more? Is not the consciousness of doing good, a sufficient reward?

Do not hurt yourselves or others, by the pursuit of pleasure. Consult your whole nature. Consider yourselves not only as sensitive, but as rational beings; not only as rational, but social; not only as social, but immortal.

Art thou poor?...Show thyself active and industrious, *peaceable and contented.* Art thou wealthy?...Show thyself

self beneficent and charitable, condescending and humane.

Though religion removes not all the evils of life, though it promises no continuance of undisturbed prosperity, (which indeed it were not salutary for man always to enjoy) yet, if it mitigates the evils which necessarily belong to our state, it may justly be said to give "rest to them who labor and are heavy laden."

What a smiling aspect does the love of parents and children, of brothers and sisters, of friends and relations, give to every surrounding object, and every returning day! With what a lustre does it gild even the small habitation, where such placid intercourse dwells! where such scenes of heart felt satisfaction succeed uninterruptedly to one another!

How many clear marks of benevolent intention appear every where around us! What a profusion of beauty and ornament is poured forth on the face of nature! What a magnificent spectacle presented to the view of man! What supply contrived for his wants! What a variety of objects set before him, to gratify his senses, to employ his understanding, to entertain his imagination, to cheer and gladden his heart!

The hope of future happiness is a perpetual source of consolation to good men. Under trouble, it sooths their minds; amidst temptation, it supports their virtue; and, in their dying moments, enables them to say "O death! where is thy sting? O grave! where is thy victory?"

SECTION VII.

Agesilaus, king of Sparta, being asked, "What things he thought most proper for boys to learn," answered, "Those which they ought to practise when they come to be men." A wiser than Agesilaus has inculcated the same sentiment: "Train up a child in the way he should go, and when he is old he will not depart from it."

An Italian philosopher expressed in his motto, "that time was his estate." An estate, indeed, which will produce nothing without cultivation; but which will always abundantly repay the labors of industry, and satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence; to be overrun with noxious plants; or laid out for *show*, rather than use.

When Aristotle was asked. "What a man could gain by *telling a falsehood*," he replied, "Not to be credited when *he speaks the truth.*" L'Estrange.

L'Estrange, in his Fables, tells us, that a number of frolicksome boys were one day watching frogs, at the side of a pond; and that, as any of them put their heads above the water, they pelted them down again with stones. One of the frogs, appealing to the humanity of the boys, made this striking observation: "Children, you do not consider that though this may be sport to you, it is death to us."

Sully, the great statesman of France, always retained at his table, in his most prosperous days, the same frugality to which he had been accustomed in early life. He was frequently reproached, by the courtiers, for this simplicity; but he used to reply to them, in the words of an ancient philosopher: "If the guests are men of sense, there is sufficient for them; if they are not, I can very well dispense with their company."

Socrates, though primarily attentive to the culture of his mind, was not negligent of his external appearance. His cleanliness resulted from those ideas of order and decency, which governed all his actions: and the care which he took of his health, from his desire to preserve his mind free and tranquil.

Eminently pleasing and honorable was the friendship between David and Jonathan. "I am distressed for thee, my brother Jonathan," said the plaintive and surviving David; "very pleasant hast thou been to me; thy love for me was wonderful; passing the love of women."

Sir Philip Sidney, at the battle near Zutphen, was wounded by a musket ball, which broke the bone of his thigh. He was carried about a mile and a half, to the camp; and being faint with the loss of blood, and probably parched with thirst through the heat of the weather, he called for drink. It was immediately brought to him: but, as he was putting the vessel to his mouth, a poor wounded soldier, who happened at that instant to be carried by him, looked up to it with wishful eyes. The gallant and generous Sidney took the bottle from his mouth, and delivered it to the soldier, saying, "Thy necessity is yet greater than mine."

Alexander the Great, demanded of a pirate whom he had taken, by what right he infested the seas? "By the same right" replied he, "that Alexander enslaves the world. But I am called a robber, because I have only one small vessel; *and he is styled* a conqueror, because he commands great *fleets and armies.*" We too often judge of men by the splendor, *and not by* the merit of their actions. Antonius

Antonius Pius, the Roman Emperor, was an amiable and good man. When any of his courtiers attempted to inflame him with a passion for military glory, he used to answer: "That he more desired the preservation of one subject, than the destruction of a thousand enemies."

Men are too often ingenious in making themselves miserable, by agravating to their own fancy, beyond bounds, all the evils which they endure. They compare themselves with none but those whom they imagine to be more happy; and complain, that upon them alone has fallen the whole load of human sorrows. Would they look with a more impartial eye on the world, they would see themselves surrounded with sufferers; and find that they are only drinking out of that mixed cup, which Providence has prepared for all...." I will restore thy daughter again to life," said the eastern sage, to a prince who grieved immoderately for the loss of a beloved child, "provided thou art able to engrave on her tomb, the names of three persons who have never mourned." The prince made inquiry after such persons; but found the inquiry vain, and was silent.

SECTION VIII.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

A soft answer turneth away wrath; but grievous words stir up anger.

Better is a dinner of herbs where love is, than a stalled ox and hatred therewith.

Pride goeth before destruction; and a haughty spirit before a fall.

Hear council, and receive instruction, that thou mayest be truly wise.

Faithful are the wounds of a friend; but the kisses of an enemy are deceitful. Open rebuke is better than secret love.

Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

He that is slow to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city.

He that hath pity on the poor, lendeth to the Lord; that which he hath given, will he pay him again.

If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.

He that planted the ear, shall he not hear? He that formed the eye, shall he not see?

I have been young, and now I am old; yet have I never seen the righteous forsaken, nor his seed begging bread.

It is better to be a door keeper in the house of the Lord, than to dwell in the tents of wickedness.

I have seen the wicked in great power; and spreading himself like a green bay tree. Yet he passed away: I sought him, but he could not be found.

Happy is the man that findeth wisdom. Length of days is in her right hand; and in her left hand, riches and honor. Her ways are ways of pleasantness, and all her paths are peace.

How good and how pleasant it is for brethren to dwell together in unity! It is like precious ointment: Like the dew of Hermon, and the dew that descended upon the mountains of Zion.

The sluggard will not plough by reason of the cold; he shall therefore beg in harvest and have nothing.

I went by the field of the slothful, and by the vineyard of the man void of understanding: and lo! it was all grown over with thorns; nettles had covered its face; and the stone wall was broken down. Then I saw and considered it well: I looked upon it and received instruction.

Honorable age is not that which standeth in length of time; nor that which is measured by number of years:.... But wisdom is the grey hair to man; and an unspotted life is old age.

Solomon, my son, know thou the God of thy father: and serve him with a perfect heart and with a willing mind. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.

LESSON XXXII.

SECTION IX.

THAT every day has its pains and sorrows, is universally experienced, and almost universally confessed. But let us not attend only to mournful truths; if we look impartially about us, we shall find, that every day has likewise *its pleasures* and its joys.

We should cherish sentiments of charity towards all men. The-

The Author of all good nourishes much piety and virtue in hearts that are unknown to us; And beholds repentance ready to spring up among many, whom we consider as reprobates.

No one ought to consider himself as insignificant in the sight of his Creator. In our several stations, we are all sent forth to be laborers in the vineyard of our heavenly Father. Every man has his work allotted, his talent committed to him; by the due improvement of which he may, in one way or other, serve God, promote virtue, and be useful in the world.

The love of praise should be preserved under proper subordination to the principle of duty. In itself, it is a useful motive to action; but when allowed to extend its influence too far, it corrupts the whole character; and produces guilt, disgrace and misery. To be entirely destitute of it is a defect. To be governed by it is depravity. The proper adjustment of the several principles of action in human nature, is a matter that deserves our highest attention. For when any one of them becomes either too weak or too strong, it endangers both our virtue and our happiness.

The desires and passions of a vicious man, having once obtained an unlimited sway, trample him under their feet. They make him feel that he is subject to various contradictory, and imperious masters, who often pull him different ways. His soul is rendered the receptacle of many repugnant and jarring dispositions; and resembles some barbarous country, cantoned out into different principalities which are continually waging war on one another.

Diseases, poverty, disappointment, and shame, are far from being, in every instance, the unavoidable doom of man. They are much more frequently the offspring of his own misguided choice. Intemperance engenders disease, sloth produces poverty, pride creates disappointments, and dishonesty exposes to shame. The ungoverned passions of men betray them into a thousand follies; their follies into crimes; and their crimes into misfortunes.

When we reflect on the many distresses which abound in human life; on the scanty proportion of happiness which any man is here allowed to enjoy; on the small difference which the diversity of fortune makes on that scanty proportion; it is surprising, that envy should ever have been revalent passion among men, much more that it sho[illegible] hav

have prevailed among Christians. Where so much is suffered in common, little room is left for envy. There is more occasion for pity and sympathy, and inclination to assist each other.

At our first setting out in life when yet unacquainted with the world and its snares, when every pleasure enchants with its smile, and every object shines with the gloss of novelty; let us beware of the seducing appearances which surround us; and recollect what others have suffered from the power of headstrong desire. If we allow any passion, even though it be esteemed innocent, to acquire an absolute ascendant, our inward peace will be impaired. But if any which has the taint of guilt, take early possession of our mind, we may date, from that moment, the ruin of our tranquility.

Every man has some darling passion, which generally affords the first introduction to vice. The irregular gratifications into which it occasionally seduces him, appear under the form of venial weaknesses; and are indulged, in the beginning, with scrupulousness and reserve. But, by longer practice, these restraints weaken, and the power of habit grows. One vice brings in another to its aid. By a sort of natural affinity they connect and entwine themselves together; till their roots come to be spread wide and deep over all the soul.

SECTION X.

Whence arises the misery of this present world? It is not owing to our cloudy atmosphere, our changing seasons and inclement skies. It is not owing to the debility of our bodies, or to the unequal distribution of the goods of fortune. Amidst all disadvantages of this kind, a pure, a stedfast, and enlightened mind, possessed of strong virtue, could enjoy itself in peace, and smile at the impotent assaults of fortune and the elements. It is within ourselves that misery has fixed its seat. Our disordered hearts, our guilty passions, our violent prejudices, and misplaced desires, are the instruments of the trouble which we endure. These sharpen the darts which adversity would otherwise point in vain against us.

While the vain and the licentious are revelling in the midst of extravagance and riot, how little do they think of those scenes of sore distress which are passing at that moment throughout

throughout the world; multitudes struggling for a poor subsistence, to support the wife and the children whom they love, and who look up to them with eager eyes for that bread which they can hardly procure; multitudes groaning under sickness in desolate cottages, untended and unmourned; many, apparently in a better situation of life, pining away in secret with concealed griefs; families weeping over the beloved friends whom they have lost, or, in all the bitterness of anguish, bidding those who are just expiring, the last adieu.

Never adventure on too near an approach to what is evil. Familiarize not yourselves with it, in the slightest instances, without fear. Listen with reverence to every reprehension of conscience; and preserve the most quick and accurate sensibility to right and wrong. If ever your moral impressions begin to decay, and your natural abhorrence of guilt to lessen, you have ground to dread that the ruin of virtue is fast approaching.

By disappointments and trials the violence of our passions is tamed, and our minds are formed to sobriety, and reflection. In the varieties of life, occasioned by the vicissitudes of worldly fortune, we are inured to habits both of the active and the suffering virtues. How much soever we complain of the vanity of the world, facts plainly show, that if its vanity were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How fatal then must the consequences have been, had it yielded us more complete enjoyment? If, with all its troubles, we are in danger of being too much attached to it, how entirely would it have seduced our affections, if no troubles had been mingled with its pleasures?

In seasons of distress or difficulty, to abandon ourselves to dejection, carries no mark of a great or worthy mind. Instead of sinking under trouble, and declaring "that his soul is weary of life," it becomes a wise and a good man, in the evil day, with firmness to maintain his post; to bear up against the storm; to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue; and never to give up the hope that better days may yet arise.

How many young persons have at first set out in the world with excellent dispositions of heart; generous, charitable and

and humane; kind to their friends, and amiable among all with whom they had intercourse! and yet, how often have we seen all those fair appearances unhappily blasted in the progress of life, merely through the influence of loose and corrupting pleasures, and those very persons who promised once to be blessings to the world, sunk down, in the end, to be the burden and nuisance of society!

The most common propensity of mankind, is, to store futurity with whatever is agreeable to them; especially in those periods of life, when imagination is lively, and hope is ardent. Looking forward to the year now beginning, they are ready to promise themselves much, from the foundations of prosperity which they have laid; from the friendships and connections which they have secured; and from the plans of conduct which they have formed. Alas! how deceitful do all these dreams of happiness often prove! While many are saying in secret to their hearts, "To morrow shall be as this day, and more abundantly," we are obliged in return to say to them; "Boast not yourselves of to morrow; for you know not what a day may bring forth!"

LESSON XXXIII.

NARRATIVE PIECES.

SECTION I.

No rank or possessions can make the guilty mind happy.

DIONYSIUS, the tyrant of Sicily, was far from being happy, though he possessed great riches, and all the pleasures which wealth and power could procure. Damocles, one of his flatterers, deceived by these specious appearances of happiness, took occasion to compliment him on the extent of his power, his treasures, and royal magnificence; and declared that no monarch had ever been greater or happier than Dionysius. "Hast thou a mind Damocles," says the king, "to taste this happiness; and to know, by experience, what the enjoyments are, of which thou hast so high an idea?" Damocles, with joy accepted the offer. The King ordered that a royal banquet should be prepared, and

and a gilded sofa, covered with rich embroidery placed for his favorite. Side boards, loaded with gold and silver plate of immense value were arranged in the apartment. Pages of extraordinary beauty were ordered to attend his table, and to obey his commands with the utmost readiness, and the most profound submission. Fragrant ointments, chaplets of flowers, and rich perfumes, were added to the entertainment. The table was loaded with the most exquisite delicacies of every kind. Damocles, intoxicated with pleasure, fancied himself amongst superior beings. But in the midst of all this happiness, as he lay indulging himself in state, he sees let down from the ceiling, exactly over his head, a glittering sword hung by a single hair. The sight of impending destruction put a speedy end to his joy and revelling. The pomp of his attendance, the glitter of the carved plate, and the delicacy of the viands, cease to afford him any pleasure. He dreads to stretch forth his hand to the table. He throws off the garland of roses. He hastens to remove from his dangerous situation; and earnestly entreats the king to restore him to his former humble condition, having no desire to enjoy any longer a happiness so terrible.

By this device Dionysius intimated to Damocles, how miserable he was in the midst of all his treasures; and in possession of all the honors and enjoyments which royalty could bestow. CICERO.

SECTION II.

Change of external condition often adverse to virtue.

In the days of Joram king of Israel, flourished the prophet Elisha. His character was so eminent, and his fame so widely spread, that Benhadad the king of Syria, though an idolator, sent to consult him, concerning the issue of a distemper which threatened his life. The messenger employed on this occasion was Hazael, who appears to have been one of the princes or chief men, of the Syrian court. Charged with rich gifts from the king, he presents himself before the prophet; and accosts him in terms of the highest respect. During the conference which they held together, Elisha fixed his eye steadfastly on the countenance of Hazael; and discerning, by a prophetic spirit, his future tyranny and cruelty, he could not contain himself from bursting into a flood of tears. When Hazael, in surprise, inquired

quired into the cause of this sudden emotion, the prophet plainly informed him of the crimes and barbarities, which he foresaw that he would afterwards commit. The soul of Hazael abhorred, at this time, the thoughts of cruelty. Uncorrupted, as yet, by ambition or greatness, his indignation rose at being thought capable of such savage actions as the prophet had mentioned; and, with much warmth, he replies; "But what? is thy servant a dog, that he should do this great thing?" Elisha makes no return, but to point out a remarkable change, which was to take place in his condition; "The Lord hath shown me, that thou shalt be king over Syria." In course of time all that had been predicted came to pass. Hazael ascended the throne, and ambition took possession of his heart. "He smote the children of Israel in all their coasts. He oppressed them during all the days of king Jehoahaz:" and, from what is left on record of his actions, he plainly appears to have proved, what the prophet foresaw him to be, a man of violence, cruelty, and blood.

In this passage of history, an object is presented, which deserves our serious attention. We behold a man who, in one state of life, could not look upon certain crimes without surprise and horror; who knew so little of himself, as to believe it impossible for him ever to be concerned in committing them; that same man by a change of condition, and an unguarded state of mind, transformed in all his sentiments; and as he rose in greatness, rising also in guilt; till at last he completed that whole character of iniquity, which he once detested. BLAIR.

SECTION III.

Ortogrul; or, the vanity of riches.

As Ortogrul of Basa, was one day wandering along the streets of Bagdat, musing on the varieties of merchandise which the shops offered to his view; and observing the different occupations which busied the multitudes on every side, he was awakened from the tranquility of meditation, by a crowd that obstructed his passage. He raised his eyes, and saw the chief vizier, who, having returned from the divan, was entering his palace.

Ortogrul mingled with the attendants; and being supposed to have some petition for the vizier, was permitted to enter. He surveyed the spaciousness of the apartments, admired

admired the walls hung with golden tapestry, and the floors covered with silken carpets; and despised the simple neatness of his own little habitation.

"Surely," said he to himself, "this palace is the seat of happiness; where pleasure succeeds to pleasure, and discontent and sorrow can have no admission. Whatever nature has provided for the delight of sense, is here spread forth to be enjoyed. What can mortals hope or imagine, which the master of this palace has not obtained? The dishes of luxury cover his table; the voice of harmony lulls him in his bowers; he breathes the fragrance of the groves of Java, and sleeps upon the down of the cygnets of Ganges. He speaks and his mandate is obeyed; he wishes, and his wish is gratified; all whom he sees obey him, and all whom he hears flatter him. How different Ortogrul, is thy condition, who art doomed to the perpetual torments of unsatisfied desire; and who hast no amusement in thy power, that can withhold thee from thy own reflections! They tell thee that thou art wise; but what does wisdom avail with poverty? None will flatter the poor; and the wise have very little power of flattering themselves. That man is surely the most wretched of the sons of wretchedness, who lives with his own faults and follies always before him; and who has none to reconcile him to himself by praise and veneration. I have long sought content, and have not found it; I will from this moment endeavor to be rich."

Full of his new resolution, he shut himself in his chamber for six months, to deliberate how he should grow rich. He sometimes purposed to offer himself as a counsellor to one of the kings in India; and sometimes resolved to dig for diamonds in the mines of Golconda. One day, after some hours passed in violent fluctuation of opinion, sleep insensibly seized him in his chair. He dreamed that he was ranging a desert country, in search of some one that might teach him to grow rich; and as he stood on the top of a hill, shaded with cypress, in doubt whither to direct his steps, his father appeared on a sudden standing before him. "Ortogrul," said the old man, "I know thy perplexity; listen to thy father; turn thine eye on the *opposite* mountain." Ortogrul looked, and saw a torrent *tumbling* down the rocks, roaring with the noise of thunder, and scattering its foam on the impeading wood. "Now,"

"Now," said his father, "behold the valley that lies between the hills." Ortogrul looked, and espied a little well, out of which issued a small rivulet. "Tell me now," said his father, "dost thou wish for sudden affluence, that may pour upon thee like the mountain torrent; or for a slow and gradual increase, resembling the rill gliding from the well?" "Let me be quickly rich," said Ortogrul; "let the golden stream be quick and violent." "Look round thee," said his father, "once again." Ortogrul looked, and perceived the channel of the torrent dry and dusty; but following the rivulet from the well, he traced it to a wide lake, which the supply, slow and constant, kept always full. He awoke and determined to grow rich by silent profit, and persevering industry.

Having sold his patrimony, he engaged in merchandise; and in twenty years purchased lands, on which he raised a house, equal in sumptuousness to that of the vizier, to which he invited all the ministers of pleasure, expecting to enjoy all the felicity which he had imagined riches able to afford. Leisure soon made him weary of himself, and he longed to be persuaded that he was great and happy. He was courteous and liberal; he gave all that approached him hopes of pleasing him, and all who should please him, hopes of being rewarded. Every art of praise was tried, and every source of adulatory fiction was exhausted. Ortogrul heard his flatterers without delight, because he found himself unable to believe them. His own heart told him its frailties; his own understanding reproached him with his faults. "How long," said he, with a deep sigh, "have I been laboring in vain to amass wealth, which at last is useless! Let no man hereafter wish to be rich, who is already too wise to be flattered!" DR. JOHNSON.

LESSON XXXIV.

SECTION IV.

Lady Jane Gray.

THIS excellent personage was descended from the *Royal Line of* England by both her parents.

She was carefully educated in the principles of the Reformation;

formation; and her wisdom and virtue rendered her a shining example to her sex. But it was her lot to continue only a short period on this stage of being; for, in early life, she fell a sacrifice to the wild ambition of the Duke of Northumberland; who promoted a marriage between her and his son, Lord Guilford Dudley; and raised her to the throne of England in opposition to the rights of Mary and Elizabeth. At the time of their marriage, she was only about eighteen years of age, and her husband was also very young: a season of life very unequal to oppose the interested views of artful and aspiring men; who, instead of exposing them to danger, should have been the protectors of their innocence and youth.

This extraordinary young person, besides the solid endowments of piety and virtue, possessed the most engaging disposition, the most accomplished parts; and being of an equal age with king Edward VI, she had received all her education with him, and seemed even to possess a greater facility in acquiring every part of manly and classical literature. She had attained a knowledge of the Roman and Greek languages, as well as of several modern tongues; had passed most of her time in an application to learning; and expressed a great indifference for other occupations and amusements usual with her sex and station. Roger Ascham, tutor to the Lady Elizabeth, having at one time paid her a visit, he found her employed in reading Plato, while the rest of the family were engaged in a party of hunting in the park; and upon his admiring the singularity of her choice, she told him, that she "received more pleasure from that author, than the others could reap from all their sport and gaiety."—Her heart, replete with this love of literature and serious studies, and with tenderness towards her husband, who was deserving of her affection, had never opened itself to the flattering allurements of ambition; and the information of her advancement to the throne was by no means agreeable to her. She even refused to accept of the crown; pleaded the preferable right of the two princesses; expressed her dread of the consequences attending an enterprise so dangerous, not to say so criminal; and desired to remain in that private station in which she was born. Overcome at last with the entreaties, rather than reasons, of her father and father-in-law, and, above all, of her husband, she submitted to their will, and was prevailed on to relinquish h
ow

own judgment. But her elevation was of very short continuance. The nation declared for Queen Mary; and the Lady Jane, after wearing the vain pageantry of a crown during ten days, returned to a private life, with much more satisfaction than she felt when the royalty was tendered to her.

Queen Mary, who appears to have been incapable of generosity or clemency, determined to remove every person, from whom the least danger could be apprehended. Warning was, therefore, given the Lady Jane to prepare for death; a doom which she had expected, and which the innocence of her life, as well as the misfortunes to which she had been exposed, rendered no unwelcome news to her. The Queen's bigotted zeal, under color of tender mercy to the prisoner's soul, induced her to send priests, who molested her with perpetual disputation; and even a reprieve of three days was granted her, in hopes that she would be persuaded, during that time, to pay, by a timely conversion to Popery, some regard to her eternal welfare. The Lady Jane had presence of mind, in those melancholly circumstances, not only to defend her religion by solid arguments, but also to write a letter to her sister in the Greek language; in which, besides sending her a copy of the Scriptures in that tongue, she exhorted her to maintain, in every fortune, a like steady perseverance. On the day of her execution, her husband, Lord Guilford, desired permission to see her; but she refused her consent, and sent him word, that the tenderness of their parting would overcome the fortitude of both; and would too much unbend their minds for that constancy, which their approaching end required of them.—Their separation, she said, would be only for a moment; and they would soon rejoin each other in a scene, where their affections would be forever united; and where death, disappointment, and misfortunes, could no longer have access to them, or disturb their eternal felicity.

It had been intended to execute the Lady Jane and Lord Guilford together on the same scaffold, at Tower-hill; but the council, dreading the compassion of the people for their youth, beauty, innocence, and noble birth, changed their orders, and gave directions that she should be beheaded within the verge of the Tower. She saw her husband led to execution; and having given him from the window some token of her remembrance, she waited with tranquility till her own appointed hour should bring her to a like fate. She even

saw his headless body carried back in a cart; and found herself more confirmed by the reports, which she heard of the constancy of his end, than shaken by so tender and melancholly a spectacle. Sir John Gage, constable of the Tower, when he led her to execution, desired her to bestow on him some small present, which he might keep as a perpetual memorial of her. She gave him her table-book, in which she had just written three sentences, on seeing her husband's dead body; one in Greek, another in Latin, a third in English. The purport of them was, "that human justice was against his body, but the Divine Mercy would be favorable to his soul; and that if her fault deserved punishment, her youth, at least, and her imprudence, were worthy of excuse; and that God and posterity, she trusted, would show her favor." On the scaffold, she made a speech to the bystanders, in which the mildness of her disposition led her to take the blame entirely on herself, without uttering one complaint against the severity with which she had been treated. She said, that her offence was, not having laid her hand upon the crown, but not rejecting it with sufficient constancy: that she had less erred through ambition than through reverence to her parents, whom she had been taught to respect and obey: that she willingly received death, as the only satisfaction which she could now make to the injured state; and though her infringement of the laws had been constrained, she would show, by her voluntary submission to their sentence, that she was desirous to atone for that disobedience, into which too much filial piety had betrayed her: that she had justly deserved this punishment for being made the instrument, though the unwilling instrument, of the ambition of others: and that the story of her life, she hoped, might at least be useful, by proving that innocence excuses not great misdeeds, if they tend any way to the destruction of the commonwealth.——After uttering these words, she caused herself to be disrobed by her women, and with a steady, serene countenance submitted herself to the executioner.

HUME.

LESSON XXXV.

have prevailed among Christians. Where so much is suffered in common, little room is left for envy. There is more occasion for pity and sympathy, and inclination to assist each other.

At our first setting out in life when yet unacquainted with the world and its snares, when every pleasure enchants with its smile, and every object shines with the gloss of novelty; let us beware of the seducing appearances which surround us; and recollect what others have suffered from the power of headstrong desire. If we allow any passion, even though it be esteemed innocent, to acquire an absolute ascendant, our inward peace will be impaired. But if any which has the taint of guilt, take early possession of our mind, we may date, from that moment, the ruin of our tranquility.

Every man has some darling passion, which generally affords the first introduction to vice. The irregular gratifications into which it occasionally seduces him, appear under the form of venial weaknesses; and are indulged, in the beginning, with scrupulousness and reserve. But, by longer practice, these restraints weaken, and the power of habit grows. One vice brings in another to its aid. By a sort of natural affinity they connect and entwine themselves together; till their roots come to be spread wide and deep over all the soul.

SECTION X.

Whence arises the misery of this present world? It is not owing to our cloudy atmosphere, our changing seasons and inclement skies. It is not owing to the debility of our bodies, or to the unequal distribution of the goods of fortune. Amidst all disadvantages of this kind, a pure, a stedfast, and enlightened mind, possessed of strong virtue, could enjoy itself in peace, and smile at the impotent assaults of fortune and the elements. It is within ourselves that misery has fixed its seat. Our disordered hearts, our guilty passions, our violent prejudices, and misplaced desires, are the instruments of the trouble which we endure. These sharpen the darts which adversity would otherwise point in vain against us.

While the vain and the licentious are revelling in the midst of extravagance and riot, how little do they think of those scenes of sore distress which are passing at that moment throughout

throughout the world; multitudes struggling for a poor subsistence, to support the wife and the children whom they love, and who look up to them with eager eyes for that bread which they can hardly procure; multitudes groaning under sickness in desolate cottages, untended and unmourned; many, apparently in a better situation of life, pining away in secret with concealed griefs; families weeping over the beloved friends whom they have lost, or, in all the bitterness of anguish, bidding those who are just expiring, the last adieu.

Never adventure on too near an approach to what is evil. Familiarize not yourselves with it, in the slightest instances, without fear. Listen with reverence to every reprehension of conscience; and preserve the most quick and accurate sensibility to right and wrong. If ever your moral impressions begin to decay, and your natural abhorrence of guilt to lessen, you have ground to dread that the ruin of virtue is fast approaching.

By disappointments and trials the violence of our passions is tamed, and our minds are formed to sobriety, and reflection. In the varieties of life, occasioned by the vicissitudes of worldly fortune, we are inured to habits both of the active and the suffering virtues. How much soever we complain of the vanity of the world, facts plainly show, that if its vanity were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How fatal then must the consequences have been, had it yielded us more complete enjoyment? If, with all its troubles, we are in danger of being too much attached to it, how entirely would it have seduced our affections, if no troubles had been mingled with its pleasures?

In seasons of distress or difficulty, to abandon ourselves to dejection, carries no mark of a great or worthy mind. Instead of sinking under trouble, and declaring "that his soul is weary of life," it becomes a wise and a good man, in the evil day, with firmness to maintain his post; to bear up against the storm; to have recourse to those advantages which, in the worst of times, are always left to integrity and virtue; and never to give up the hope that better days may yet arise.

How many young persons have at first set out in the world *with excellent* dispositions of heart; generous, charitable and

and humane; kind to their friends, and amiable among all with whom they had intercourse! and yet, how often have we seen all those fair appearances unhappily blasted in the progress of life, merely through the influence of loose and corrupting pleasures, and those very persons who promised once to be blessings to the world, sunk down, in the end, to be the burden and nuisance of society!

The most common propensity of mankind, is, to store futurity with whatever is agreeable to them; especially in those periods of life, when imagination is lively, and hope is ardent. Looking forward to the year now beginning, they are ready to promise themselves much, from the foundations of prosperity which they have laid; from the friendships and connections which they have secured; and from the plans of conduct which they have formed. Alas! how deceitful do all these dreams of happiness often prove! While many are saying in secret to their hearts, "To morrow shall be as this day, and more abundantly," we are obliged in return to say to them; "Boast not yourselves of to morrow; for you know not what a day may bring forth!"

LESSON XXXIII.

NARRATIVE PIECES.

SECTION I.

No rank or possessions can make the guilty mind happy.

DIONYSIUS, the tyrant of Sicily, was far from being happy, though he possessed great riches, and all the pleasures which wealth and power could procure. Damocles, one of his flatterers, deceived by these specious appearances of happiness, took occasion to compliment him on the extent of his power, his treasures, and royal magnificence; and declared that no monarch had ever been greater or happier than Dionysius. "Hast thou a mind, Damocles," says the king, "to taste this happiness; and to know, by experience, what the enjoyments are, of which thou hast so *high an idea?*" Damocles, with joy accepted the offer. *The King ordered* that a royal banquet should be prepared, and

and a gilded sofa, covered with rich embroidery placed for his favorite. Side boards, loaded with gold and silver plate of immense value were arranged in the apartment. Pages of extraordinary beauty were ordered to attend his table, and to obey his commands with the utmost readiness, and the most profound submission. Fragrant ointments, chaplets of flowers, and rich perfumes, were added to the entertainment. The table was loaded with the most exquisite delicacies of every kind. Damocles, intoxicated with pleasure, fancied himself amongst superior beings. But in the midst of all this happiness, as he lay indulging himself in state, he sees let down from the ceiling, exactly over his head, a glittering sword hung by a single hair. The sight of impending destruction put a speedy end to his joy and revelling. The pomp of his attendance, the glitter of the carved plate, and the delicacy of the viands, cease to afford him any pleasure. He dreads to stretch forth his hand to the table. He throws off the garland of roses. He hastens to remove from his dangerous situation; and earnestly entreats the king to restore him to his former humble condition, having no desire to enjoy any longer a happiness so terrible.

By this device Dionysius intimated to Damocles, how miserable he was in the midst of all his treasures; and in possession of all the honors and enjoyments which royalty could bestow. CICERO.

SECTION II.

Change of external condition often adverse to virtue.

In the days of Joram king of Israel, flourished the prophet Elisha. His character was so eminent, and his fame so widely spread, that Benhadad the king of Syria, though an idolator, sent to consult him, concerning the issue of a distemper which threatened his life. The messenger employed on this occasion was Hazael, who appears to have been one of the princes or chief men, of the Syrian court. Charged with rich gifts from the king, he presents himself before the prophet; and accosts him in terms of the highest respect. During the conference which they held together, Elisha fixed his eye steadfastly on the countenance of Hazael; and discerning, by a prophetic spirit, his future tyranny and cruelty, he could not contain himself from bursting into a flood of tears. When Hazael, in surprise, inquired

the branches. At last, the green path began to decline from its first tendency, and to wind among hills and thickets, cooled with fountains, and murmuring with waterfalls. Here Obidah paused for a time, and began to consider whether it were longer safe to forsake the known and common track; but remembering that the heat was now in its greatest violence, and that the plain was dusty and uneven, he resolved to pursue the new path, which he supposed only to make a few meanders, in compliance with the varieties of the ground, and to end at last in the common road.

Having thus calmed his solicitude, he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold on every new object, and give way to every sensation that might sooth or divert him. He listened to every echo; he mounted every hill for a fresh prospect; he turned aside to every cascade; and pleased himself with tracing the course of a gentle river that rolled among the trees, and watered a large region with innumerable circumvolutions. In these amusements, the hours passed away unaccounted; his deviations had perplexed his memory, and he knew not towards what point to travel. He stood pensive and confused, afraid to go forward lest he should go wrong, yet conscious that the time of loitering was now past. While he was thus tortured with uncertainty, the sky was overspread with clouds; the day vanished from before him; and a sudden tempest gathered round his head. He was now roused by his danger to a quick and painful remembrance of his folly; he now saw how happiness is lost when ease is consulted; he lamented the unmanly impatience that prompted him to seek shelter in the grove; and despised the petty curiosity that led him on from trifle to trifle. While he was thus reflecting, the air grew blacker, and a clap of thunder broke his meditation.

He now resolved to do what yet remained in his power, to tread back the ground which he had passed, and try to find some issue where the wood might open into the plain. He prostrated himself on the ground, and commended his life to the Lord of Nature. He rose with confidence and tranquility, and pressed on with resolution. The beasts of the desert were in motion, and on every hand were heard *the mingled* howls of rage and fear, and ravage and expiration. All the horrors of darkness and solitude surrounded

rounded him; the winds roared in the woods; and the torrents tumbled from the hills.

Thus forlorn and distressed, he wandered through the wild, without knowing whither he was going, or whether he was every moment drawing nearer to safety, or to destruction. At length not fear but labor began to overcome him; his breath grew short, and his knees trembled; and he was on the point of lying down in resignation to his fate, when he beheld, through the brambles the glimmer of a taper. He advanced towards the light; and finding that it proceeded from the cottage of a hermit, he called humbly at the door, and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed with eagerness and gratitude.

When the repast was over, "Tell me," said the hermit, "by what chance thou hast been brought hither? I have been now twenty years an inhabitant of the wilderness, in which I never saw a man before." Obidah then related the occurrences of his journey, without any concealment or palliation.

"Son," said the hermit, "let the errors and follies, the dangers and escape of this day, sink deep into thy heart. Remember, my son, that human life is the journey of a day. We rise in the morning of youth, full of vigor and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on a while in the direct road of piety towards the mansions of rest. In a short time we remit our fervor, and endeavor to find some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigor, and resolve no longer to be terrified with crimes at a distance; but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease, and repose in the shades of security. Here the heart softens, and vigilance subsides; we are then willing to inquire whether another advance cannot be made, and whether we may not, at least, turn our eyes upon the gardens of pleasure. We approach them with scruple and hesitation; we enter them, but enter timorous and trembling, and always hope to pass through them without losing the road of virtue, which, for a while, we keep in our sight, and to which we purpose to return. But temptation succeeds temptation and

and one compliance prepares us for another; we in time lose the happiness of innocence, and solace our disquiet with sensual gratifications. By decrees we let fall the remembrance of our original intention, and quit the only adequate object of rational desire. We entangle ourselves in business, immerge ourselves in luxury, and rove through the labyrinths of inconstancy; till the darkness of old age begins to invade us, and disease and anxiety obstruct our way. We then look back upon our lives with horror, with sorrow, with repentance; and wish, but too often vainly wish, that we had not forsaken the ways of virtue. Happy are they, my son, who shall learn from thy example, not to despair; but shall remember, that, though the day is past, and their strength is wasted, there yet remains one effort to be made: that reformation is never hopeless, nor sincere endeavors ever unassisted; that the wanderer may at length return after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him. Go now, my son, to thy repose; commit thyself to the care of Omnipotence; and when the morning calls again to toil, begin anew thy journey and thy life."

DR. JOHNSON.

LESSON XXXVII.

DIDACTIC PIECES.

SECTION I.

The importance of a good education.

I CONSIDER a human soul, without education, like marble in the quarry; which shews none of its inherent beauties, until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without such helps, are never able to make their appearance.

If my reader will give me leave to change the allusion so

so soon upon him, I shall make use of the same instance to illustrate the force of education, which Aristotle has brought to explain his doctrine of substantial forms, when he tells us, that a statue lies hid in a block of marble; and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, and the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good, or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to sight. I am therefore much delighted with reading the accounts of savage nations; and with contemplating those virtues which are wild and uncultivated: to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

Men's passions operate variously, and appear in different kinds of actions, according as they are more or less rectified and swayed by reason. When one hears of negroes, who, upon the death of their masters, or upon changing their service, hang themselves upon the next tree, as it sometimes happens in our American plantations, who can forbear admiring their fidelity, though it expresses itself in so dreadful a manner? What might not that savage greatness of soul, which appears in these poor wretches on many occasions, be raised to, were it rightly cultivated? And what colour of excuse can there be, for the contempt with which we treat this part of our species; that we should not put them upon the common foot of humanity; that we should only set an insignificant fine upon the man who murders them; nay, that we should, as much as in us lies, cut them off from the prospects of happiness in another world, as well as in this; and deny them that which we look upon as the proper means for attaining it?

It is therefore an unspeakable blessing, to be born in those parts of the world where wisdom and knowledge flourish; though, it must be confessed, there are, even in these parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have been here speaking; as those who have had the advantages of a more liberal education, rise above one another by several different *degrees of perfection*. For, to return to our statue in the *block of marble*, we see it sometimes only begun to be chip-

ped, sometimes rough hewn, and but just sketched into a human figure; sometimes, we see the man appearing distinctly in all his limbs and features; sometimes, we find the figure wrought up to great elegancy; but seldom meet with any to which the hand of a Phidias or a Praxiteles could not give several nice touches and finishings. ADDISON.

SECTION II.

A suspicious temper the source of misery to its possessor.

As a suspicious spirit is the source of many crimes and calamities in the world, so it is the spring of certain misery to the person who indulges it. His friends will be few; and small will be his comfort in those whom he possesses. Believing others to be his enemies, he will of course make them such. Let his caution be ever so great, the asperity of his thoughts will often break out in his behavior! and in return for suspecting and hating, he will incur suspicion and hatred. Besides the external evils which he draws upon himself, arising from alienated friendship, broken confidence, and open enmity, the suspicious temper itself is one of the worst evils which any man can suffer. If "in all fear there is torment," how miserable must be his state who, by living in perpetual jealousy, lives in perpetual dread! Looking upon himself to be surrounded with spies, enemies and designing men, he is a stranger to reliance and trust. He knows not to whom to open himself. He dresses his countenance in forced smiles, while his heart throbs within from apprehensions of secret treachery. Hence fretfulness and ill humor, disgust at the world, and all the painful sensations of an irritated and embittered mind.

So numerous and great are the evils arising from a suspicious disposition, that, of the two extremes it is more eligible to expose ourselves to occasional disadvantage from thinking too well of others, than to suffer continual misery by thinking always ill of them. It is better to be sometimes imposed upon, than never to trust. Safety is purchased at too dear a rate, when, in order to secure it, we are obliged to be always clad in armor, and to live in perpetual hostility with our fellows. This is, for the sake of living, to deprive *ourselves of* the comfort of life. The man of candor enjoys *his situation*, whatever it is, with cheerfulness and peace. *Prudence directs* his intercourse with the world; but no

black suspicions haunt his hours of rest. Accustomed to view the characters of his neighbors in the most favorable light, he is like one who dwells amidst those beautiful scenes of nature, on which the eye rests with pleasure. Whereas the suspicious man, having his imagination filled with all the shocking forms of human falsehood, deceit, and treachery, resembles the traveller in the wilderness, who discerns no objects around him, but such as are either dreary or terrible; caverns that open, serpents that hiss, and beasts of prey that howl. BLAIR.

LESSON XXXVIII.

SECTION III.

The mortifications of vice greater than those of virtue.

THOUGH no condition of human life is free from uneasiness, yet it must be allowed, that the uneasiness belonging to a sinful course is far greater, than what attends a course of well doing. If we are weary of the labors of virtue, we may be assured, that the world, whenever we try the exchange, will lay upon us a much heavier load. It is the outside only, of a licentious life, which is gay and smiling. Within, it conceals toil, and trouble, and deadly sorrow. For vice poisons human happiness in the spring, by introducing disorder into the heart. Those passions which it seems to indulge, it only feeds with imperfect gratifications; and thereby strengthens them for preying, in the end, on their unhappy victims.

It is a great mistake to imagine, that the pain of self denial is confined to virtue. He who follows the world, as much as he who follows Christ, must "take up his cross;" and to him assuredly, it will prove a more oppressive burden. Vice allows all our passions to range uncontrolled; and where each claims to be superior, it is impossible to gratify all. The predominant desire can only be indulged at the expence of its rival. No mortifications which virtue exacts, are more severe than those which ambition imposes upon the love of ease, pride upon interest, and covetousness upon

upon vanity. Self denial, therefore, belongs, in common, to vice and virtue; but with this remarkable difference, that the passions which virtue requires us to mortify, it tends to weaken; whereas, those which vice obliges us to deny, it, at the same time strengthens. The one diminishes the pain of self denial, by moderating the demand of passion; the other increases it, by rendering those demands imperious and violent. What distresses, that occur in the calm life of virtue, can be compared to those tortures which remorse of conscience inflicts on the wicked; to those severe humiliations, arising from guilt combined with misfortunes, which sink them to the dust; to those violent agitations of shame and disappointment, which sometimes drive them to the most fatal extremities, and make them abhor their existence? How often, in the midst of those disastrous situations, into which their crimes have brought them, have they execrated the seductions of vice; and, with bitter regret, looked back to the day on which they first forsook the path of innocence!

BLAIR.

SECTION IV.

On Contentment.

CONTENTMENT produces, in some measure, all those effects which the alchymist usually ascribes to what he calls the philosopher's stone; and if it does not bring riches, it does the same thing by banishing the desire of them. If it cannot remove the disquietudes arising from a man's mind, body, or fortune, it makes him easy under them. It has indeed a kindly influence on the soul of man, in respect of every being to whom he stands related. It extinguishes all murmur, repining, and ingratitude, towards that Being who has allotted him his part to act in this world. It destroys all inordinate ambition, and every tendency to corruption, with regard to the community wherein he is placed. It gives sweetness to his conversation, and a perpetual serenity to all his thoughts.

Among the many methods which might be made use of for acquiring this virtue, I shall mention only the two following. First of all, a man should always consider how *much he has more* than he wants; and secondly, how much *more unhappy he might be* than he really is.

First, a man should always consider how much he has more

more than he wants. I am wonderfully pleased with the reply which Aristippus made to one, who condoled him upon the loss of a farm: "Why," said he, "I have three farms still, and you have but one; so that I ought rather to be afflicted for you than you for me." On the contrary, foolish men are more apt to consider what they have lost, than what they possess; and to fix their eyes upon those who are richer than themselves, rather than on those who are under greater difficulties. All the real pleasures and conveniences of life lie in a narrow compass; but it is the humor of mankind to be always looking forward; and straining after one who has got the start of them in wealth and honor. For this reason, as none can be properly called rich, who have not more than they want, there are few rich men in any of the politer nations, but among the middle sort of people, who keep their wishes within their fortunes, and have more wealth than they know how to enjoy. Persons of a higher rank live in a kind of splendid poverty; and are perpetually wanting, because, instead of acquiescing in the solid pleasures of life, they endeavor to outvie one another in shadows and appearances. Men of sense have at all times beheld, with a great deal of mirth, this silly game that is playing over their heads; and, by contracting their desires, enjoy all that secret satisfaction which others are always in quest of. The truth is, this ridiculous chase after imaginary pleasures, cannot be sufficiently exposed, as it is the great source of those evils which generally undo a nation. Let a man's estate be what it may, he is a poor man, if he does not live within it; and naturally sets himself to sale to any one that can give him his price. When Pittacus, after the death of his brother, who had left him a good estate, was offered a great sum of money by the king of Lydia, he thanked him for his kindness; but told him, he had already more by half than he knew what to do with. In short, content is equivalent to wealth, and luxury to poverty; or, to give the thought a more agreeable turn, "Content is natural wealth," says Socrates; to which I shall add, luxury is artificial poverty. I shall therefore recommend to the consideration of those, who are always aiming at superfluous and imaginary enjoyments, and who will not be at the trouble of contracting their desires, an excellent saying of *Bion the philosopher*, namely, "that no man has so much care, as he who endeavors after the most happiness."

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In the second place, every one ought to reflect how much more unhappy he might be, than he really is.—The former consideration took in all those, who are sufficiently provided with the means to make themselves easy; this regards such as actually lie under some pressure or misfortune. These may receive great alleviation, from such a comparison as the unhappy person may make between himself and others; or between the misfortune which he suffers, and greater misfortunes which might have befallen him.

I like the story of the honest Dutchman, who upon breaking his leg by a fall from the mainmast, told the standers by, it was a great mercy that it was not his neck. To which, since I am got into quotations, give me leave to add the saying of an old philosopher, who, after having invited some of his friends to dine with him, was ruffled by a person that came into the room in a passion, and threw down the table that stood before them: "Every one," says he, "has his calamity; and he is a happy man that has no greater than this." We find an instance to the same purpose, in the life of Doctor Hammond, written by Bishop Fell. As this good man was troubled with a complication of distempers, when he had the gout upon him, he used to thank God that it was not the stone; and when he had the stone, that he had not both these distempers on him at the same time.

I cannot conclude this essay without observing, that there never was any system, besides that of Christianity, which could effectually produce in the mind of man the virtue I have been hitherto speaking of. In order to make us contented with our condition, many of the present philosophers tell us, that our discontent only hurts ourselves, without being able to make any alteration in our circumstances; others, that whatever evil befalls us is derived to us by a fatal necessity, to which superior beings themselves are subject; while others, very gravely, tell the man who is miserable, that it is necessary he should be so, to keep up the harmony of the universe; and that the scheme of Providence would be troubled and perverted, were he otherwise. These, and the like considerations, rather silence than satisfy a man. They may show him that his discontent is unreasonable, but they are by no means sufficient to relieve it. They rather give despair than consolation. In a word, a man might reply to one of *these comforters*, as Augustus did to his friend, who advised *him not to grieve* for the death of a person whom he loved, because

because his grief could not fetch him again: "It is for that very reason," said the emperor, "that I grieve."

On the contrary, religion bears a more tender regard to human nature. It prescribes to every miserable man the means of bettering his condition; nay, it shows him that bearing his afflictions as he ought to do, will naturally end in the removal of them. It makes him easy here, because it can make him happy hereafter. *ADDISON.*

LESSON XXXIX.

SECTION V.

Rank and Riches afford no ground for Envy.

OF all the grounds of envy among men, superiority in rank and fortune is the most general. Hence, the malignity which the poor commonly bear to the rich, as engrossing to themselves all the comforts of life. Hence the evil eye with which persons of inferior station scrutinise those who are above them in rank; and if they approach to that rank, their envy is generally strongest against such as are just one step higher than themselves.—Alas! my friends, all this envious disquietude, which agitates the world, arises from a deceitful figure, which imposes on the public view. False colors are hung out: the real state of men is not what it seems to be. The order of society requires a distinction of ranks to take place; but in point of happiness, all men come much nearer to equality than is commonly imagined; and the circumstances, which form any material difference of happiness among them, are not of that nature which renders them grounds of envy. The poor man possesses not, it is true, some of the conveniences and pleasures of the rich; but, in return, he is free from many embarrassments to which they are subject. By the simplicity and uniformity of his life, he is delivered from that variety of cares, which perplex those who have great affairs to manage, intricate plans to pursue, many enemies, perhaps, to encounter in the pursuit. In the tranquility of his small habitation, and private family, *he enjoys a peace* which is often unknown at courts. The *gratifications of nature*, which are always the most satisfac-

tory,

tory, are possessed by him to their full extent; and if he be a stranger to the refined pleasures of the wealthy, he is unacquainted also with the desire of them, and by consequence, feels no want. His plain meal satisfies his appetite, with a relish, probably, higher than that of the rich man, who sits down to his luxurious banquet. His sleep is more sound; his health more firm; he knows not what spleen, languor and listlessness are. His accustomed employments or labors are not more oppressive to him, than the labor of attendance on courts and the great, the labors of dress, the fatigue of amusements, the very weight of idleness, frequently are to the rich. In the mean time, all the beauty of the face of nature, all the enjoyments of domestic society, all the gaiety and cheerfulness of an easy mind, are as open to him as to those of the highest rank. The splendor of retinue, the sound of titles, the appearances of high respect, are indeed soothing for a short time, to the great. But, become familiar, they are soon forgotten. Custom effaces their impression. They sink into the rank of those ordinary things which daily recur, without raising any sensation of joy.—Let us cease, therefore, from looking up with discontent and envy to those whom birth or fortune has placed above us. Let us adjust the balance of happiness fairly. When we think of the enjoyments we want, we should think also of the troubles from which we are free. If we allow their just value to the comforts we possess, we shall find reason to rest satisfied, with a very moderate, though not an opulent and splendid condition of fortune. Often, did we know the whole, we should be inclined to pity the state of those whom we now envy. BLAIR.

SECTION VI.

Moderation in our wishes recommended.

The active mind of man seldom or never rests satisfied with its present condition, how prosperous soever. Originally formed for a wider range of objects, for a higher sphere of enjoyments, it finds itself, in every situation of fortune, straitened and confined. Sensible of deficiency in its state, it is ever sending forth the fond desire, the aspiring *wish, after* something beyond what is enjoyed at present. *Hence, that* restlessness which prevails so generally among *mankind. Hence*, that disgust of pleasures which they have tried,

tried; that passion for novelty! that ambition of rising to some degree of eminence or felicity, of which they have formed to themselves an indistinct idea. All which may be considered as indications of a certain native, original greatness in the human soul, swelling beyond the limits of its present condition; and pointing to the higher objects for which it was made. Happy, if these latent remains of our primitive state, served to direct our wishes towards their proper destination, and to lead us into the path of true bliss!

But in this dark and bewildered state, the aspiring tendency of our nature unfortunately takes an opposite direction, and feeds a very misplaced ambition. The flattering appearances which here present themselves to sense; the distinctions which fortune confers; the advantages and pleasures which we imagine the world to be capable of bestowing, fill up the ultimate wish of most men. These are the objects which engross their solitary musings, and stimulate their active labors; which warm the breasts of the young, animate the industry of the middle aged, and often keep alive the passions of the old, until the very close of life.

Assuredly, there is nothing unlawful in our wishing to be freed from whatever is disagreeable, and to obtain a fuller enjoyment of the comforts of life. But when these wishes are not tempered by reason, they are in danger of precipitating us into much extravagance and folly. Desires and wishes are the first springs of action. When they become exorbitant, the whole character is likely to be tainted. If we suffer our fancy to create to itself worlds of ideal happiness, we shall discompose the peace and order of our minds, and foment many hurtful passions. Here, then, let moderation begin its reign; by bringing within reasonable bounds the wishes that we form. As soon as they become extravagant, let us check them, by proper reflections, on the fallacious nature of those objects, which the world hangs out to allure desire.

You have strayed, my friends, from the road which conducts to felicity; you have dishonored the native dignity of your souls, in allowing your wishes to terminate on nothing higher than worldly ideas of greatness or happiness. Your imagination roves in a land of shadows. Unreal forms deceive you. It is no more than a phantom, an illusion of *happiness*, which attracts your fond admiration; nay an illusion

lusion of happiness, which often conceals much real misery.

Do you imagine, that all are happy, who have attained to those summits of distinction, towards which your wishes aspire? Alas! how frequently has experience shown, that where roses were supposed to bloom, nothing but briers and thorns grew! Reputation, beauty, riches, grandeur, nay, royalty itself, would, many a time, have been gladly exchanged by the possessors, for that more quiet and humble station, with which you are now dissatisfied. With all that is splendid and shining in the world, it is decreed that there should mix many deep shades of woe. On the elevated situations of fortune, the great calamities of life chiefly fall. There, the storm spends its violence, and there, the thunder breaks; while, safe and unhurt, the inhabitant of the vale remains below. Retreat, then, from those vain and pernicious excursions of extravagant desire. Satisfy yourselves with what is rational and attainable. Train your minds to moderate views of human life, and human happiness. Remember, and admire, the wisdom of Agur's petition: "Remove far from me vanity and lies. Give me neither poverty nor riches. Feed me with food convenient for me: lest I be full, and deny thee; and say, who is the Lord? or lest I be poor, and steal; and take the name of my God in vain."

BLAIR.

LESSON XL.

ARGUMENTATIVE PIECES.

SECTION I.

Happiness is founded in rectitude of conduct.

ALL men pursue good, and would be happy, if they knew how: not happy for minutes and miserable for hours; but happy, if possible, through every part of their existence. Either, therefore, there is a good of this steady, durable kind, or there is not. If not, then all good must be transient and uncertain, and if so, an object of the lowest value, which can little deserve our attention or inquiry. But if there be a better good, such a good as we are seeking; like

like every other thing, it must be derived from some cause; and that cause must either be external, internal, or mixed; in as much as, except these three, there is no other possible. Now a steady, durable good, cannot be derived from an external cause; since all derived from externals must fluctuate as they fluctuate. By the same rule, it cannot be derived from a mixture of the two, because the part which is external, will proportionably destroy its essence. What then remains but the cause internal? the very cause which we have supposed, when we place the sovereign good in mind, in rectitude of conduct. HARRIS.

SECTION II.

Virtue man's highest interest.

I FIND myself existing upon a little spot, surrounded every way by an immense unknown expansion. Where am I? What sort of place do I inhabit? Is it exactly accommodated in every instance to my convenience? Is there no excess of cold, none of heat, to offend me? Am I never annoyed by animals, either of my own, or a different kind? Is every thing subservient to me, as though I had ordered all myself? No; nothing like it; the farthest from it possible. The world appears not, then, originally made for the private convenience of me alone? It does not. But is it not possible so to accommodate it by my own particular industry? If to accommodate man and beast, heaven and earth, if this be beyond me, it is not possible. What consequence then follows; or can there be any other than this: If I seek an interest of my own detached from that of others, I seek an interest which is chimerical, and which can never have existence.

How then must I determine? Have I no interest at all? If I have not, I am stationed here to no purpose But why no interest? Can I be contented with none but one separate and detached? Is a social interest, joined with others, such an absurdity as not to be admitted? The bee, the beaver, and the tribes of herding animals, are sufficient to convince me, that the thing is somewhere at least possible. How, then, am I assured that it is not equally true of man? Admit it; and what follows? If so, then honor and justice *are my interest*; then the whole train of moral virtues are *my interest*; without some portion of which, not even *thieves can maintain society.* BURGH.

But, farther still; I stop not here; I pursue this social interest as far as I can trace my several relations. I pass from my own stock, my own neighborhood, my own nation, to the whole race of mankind as dispersed throughout the earth. Am I not related to them all, by the mutual aids of commerce, by the general intercourse of arts and letters, by that common nature of which we all participate!

Again: I must have food and clothing. Without a proper genial warmth, I instantly perish. Am I not related, in this view, to the very earth itself? to the distant sun, from whose beams I derive vigor? to that stupendous course and order of the infinite host of heaven, by which the times and seasons ever uniformly pass on? Were this order once confounded, I could not probably survive a moment; so absolutely do I depend on this common general welfare. What then have I to do, but to enlarge virtue into piety? Not only honor and justice, and what I owe to man, is my interest, but gratitude also, acquiescence, resignation, adoration, and all I owe to this great polity, and its great Governor our common Parent. HARRIS.

SECTION III.

On the immortality of the soul.

I was yesterday walking alone, in one of my friend's woods; and lost myself in it very agreeably, as I was running over, in my mind, the several arguments that establish this great point, which is the basis of morality, and the source of all the pleasing hopes and secret joys, that can arise in the heart of a reasonable creature. I considered those several proofs drawn,

First, from the nature of the soul itself, and particularly its immateriality; which, though not absolutely necessary to the eternity of its duration, has, I think, been evinced to almost a demonstration.

Secondly, from its passions and sentiments; as, particularly, from its love of existence; its horror of annihilation; and its hopes of immortality; with that secret satisfaction which it finds in the practice of virtue; and that uneasiness which follows upon the commission of vice.

Thirdly, from the nature of the Supreme Being, whose *justice, goodness*, wisdom, and veracity, are all concerned *in this point.*

But

But among these, and other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others, who have written on this subject, though it seems to me to carry a very great weight with it. How can it enter into the thoughts of man, that the soul which is capable of such immense perfections, and of receiving new improvements to all eternity, shall fall away into nothing almost as soon as it is created? Are such abilities made for no purpose? A brute arrives at a point of perfection, that he can never pass: in a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments; were her faculties to be full blown, and incapable of farther enlargements; I could imagine she might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvements, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?

A man, considered only in his present state, seems sent into the world merely to propogate his kind. He provides himself with a successor; and immediately quits his post to make room for him. He does not seem born to enjoy life, but to deliver it down to others. This is not surprising to consider in animals which are formed for our use, and can finish their business in a short life. The silk-worm, after having spun her task, lays her eggs and dies. But a man cannot take in his full measure of knowledge, has not time to subdue his passions, establish his soul in virtue, and come up to the perfection of his nature, before he is hurried off the stage. Would an infinitely wise Being make such glorious creatures for so mean a purpose? Can he delight in the production of such abortive intelligences, such short lived reasonable beings? Would he give us talents that are not to be exerted? capacities that are never to be *gratified?* How can we find that wisdom which shines *through all his* works, in the formation of man, without

looking on this world, as only a nursery for the next; and without believing that the several generations of rational creatures, which rise up and disappear in such quick successions, are only to receive their first rudiments of existence here, and afterwards to be transplanted into a more friendly climate, where they may spread and flourish to all eternity?

There is not, in my opinion, a more pleasing and triumphant consideration in religion, than this of the perpetual progress, which the soul makes towards the perfection of its nature, without ever arriving at a period in it. To look upon the soul as going on from strength to strength; to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes; and drawing nearer to him, by greater degrees of resemblance.

Methinks this single consideration, of the progress of a finite spirit to perfection, will be sufficient to extinguish all envy in inferior natures, and all contempt in superior. That cherub, which now appears as a god to a human soul, knows very well that the period will come about in eternity, when the human soul shall be as perfect as he himself now is: nay, when she shall look down upon that degree of perfection as much as she now falls short of it. It is true, the higher nature still advances, and by that means preserves his distance and superiority in the scale of being; but he knows that, how high soever the station is of which he stands possessed at present, the inferior nature will at length mount up to it: and shine forth in the same degree of glory.

With what astonishment and veneration, may we look into our own souls, where there are such hidden stores of virtue and knowledge, such inexhausted sources of perfection! We know not yet what we shall be; nor will it ever enter into the heart of man, to conceive the glory that will be always in reserve for him. The soul, considered with its *Creator*, is like one of those mathematical lines, that may *draw nearer* to another for all eternity, without a possibility of *touching* it: and can there be a thought so transporting,

as to consider ourselves in these perpetual approaches to HIM, who is the standard not only of perfection, but of happiness! ADDISON.

LESSON XLI.

DESCRIPTIVE PIECES.

SECTION I.

The Seasons.

AMONG the great blessings and wonders of the creation, may be classed the regularities of times and seasons. Immediately after the flood, the sacred promise was made to man, that seed time and harvest, cold and heat, summer and winter, day and night, should continue to the very end of all things. Accordingly, in obedience to that promise, the rotation is constantly presenting us with some useful and agreeable alteration; and all the pleasing novelty of life arises from these natural changes: nor are we less indebted to them for many of its solid comforts. It has been frequently the task of the moralist and poet, to mark, in polished periods, the particular charms and conveniencies of every change; and, indeed, such discriminate observations upon natural variety, cannot be undelightful; since the blessing, which every month brings along with it, is a fresh instance of the wisdom and bounty of that Providence, which regulates the glories of the year. We glow as we contemplate; we feel a propensity to adore, whilst we enjoy. In the time of seed sowing, it is the season of *confidence*: the grain which the husbandman trusts to the bosom of the earth shall, haply, yield its sevenfold rewards. Spring presents us with a scene of lively *expectation*. That which was before sown, begins now to discover signs of successful vegetation. The laborer observes the change, and anticipates the harvest; he watches the progress of nature, and smiles at her influence; while the man of contemplation walks forth with the evening, amidst the fragrance of *flowers, and promises* of plenty; not returns to his cottage *till darkness* closes the scene upon his eye. Then comes the

the harvest, when the large wish is satisfied, and the granaries of nature are loaded with the means of life, even to a luxury of abundance. The powers of language are unequal to the description of this happy season. Is it the carnaval of nature: sun and shade, coolness and quietude, cheerfulness and melody, love and gratitude, unite to render every scene of summer delightful. The division of light and darkness is one of the kindest efforts of Omnipotent Wisdom. Day and night yield us contrary blessings; and, at the same time, assist each other, by giving fresh lustre to the delights of both. Amidst the glare of day, and bustle of life, how could we sleep? Amidst the gloom of darkness, how could we labor?

How wise, how benignant, then, is the proper division! The hours of light are adapted to activity; and those of darkness, to rest. Ere the day is passed, exercise and nature prepare us for the pillow; and by the time that the morning returns, we are again able to meet it with a smile. Thus, every season has a charm peculiar to itself; and every moment affords some interesting innovation.

MELMOTH.

SECTION II.

The Cataract of Niagara, in Canada, North America.

THIS amazing fall of water is made by the river St. Lawrence, in its passage from lake Erie into the lake Ontario. The St. Lawrence is one of the largest rivers in the world; and yet the whole of its waters is discharged in this place, by a fall of a hundred and fifty feet perpendicular. It is not easy to bring the imagination to correspond to the greatness of the scene. A river extremely deep and rapid, and that serves to drain the waters of almost all North America into the Atlantic Ocean, is here poured precipitately down a ledge of rocks, that rises, like a wall, across the whole bed of its stream. The river, a little above, is near three quarters of a mile broad; and the rocks, where it grows narrower, are four hundred yards over. Their direction is not straight across, but hollowing inwards like a horse-shoe: so that the cataract, which bends to the shape of the obstacle, rounding inwards, presents a kind of theatre the most tremendous in nature. Just in the middle of this circular wall of waters, a little island, that has braved the

the fury of the current, presents one of its points, and divides the stream at top into two parts; but they unite again long before they reach the bottom. The noise of the fall is heard at the distance of several leagues; and the fury of the waters at the termination of their fall, is inconceivable. The dashing produces a mist that rises to the very clouds; and which forms a most beautiful rainbow, when the sun shines. It will readily be supposed, that such a cataract entirely destroys the navigation of the stream; and yet some Indians in their canoes, as it is said, have ventured down it with safety. GOLDSMITH.

SECTION III.

The Grotto of Antiparos.

Of all the subterraneous caverns now known, the grotto of Antiparos is the most remarkable, as well for its extent, as for the beauty of its sparry incrustations. This celebrated cavern was first explored by one Magni, an Italian traveller, about a hundred years ago, at Antiparos, an inconsiderable island of the Archipelago. "Having been informed," says he, "by the natives of Paros, that, in the little island of Antiparos, which lies about two miles from the former, a gigantic statue was to be seen at the mouth of a cavern in that place, it was resolved that we (the French consul and himself) should pay it a visit. In pursuance of this resolution, after we had landed on the island and walked about four miles through the midst of beautiful plains and sloping woodlands, we at length came to a little hill, on the side of which yawned a most horrid cavern, that by its gloom at first struck us with terror, and almost repressed curiosity. Recovering the first surprise, however, we entered boldly; and had not proceeded above twenty paces, when the supposed statue of the giant presented itself to our view. We quickly perceived, that what the ignorant natives had been terrified at as a giant, was nothing more than a sparry concretion, formed by the water dropping from the roof of the cave, and by degrees hardening into a figure, which their fears had formed into a monster. Incited by this extraordinary appearance, we were induced to *proceed still further*, in quest of new adventures in this subterranean abode. As we proceeded, new wonders offered themselves; the spars, formed into trees and shrubs, presented

sented a kind of petrified grove; some white, some green; and all receding in due perspective. They struck us with the more amazement, as we knew them to be mere productions of nature, who hitherto in solitude, had, in her playful moments, dressed the scene, as if for her own amusement."

"We had as yet seen but a few of the wonders of the place; and we were introduced only into the portico of this amazing temple. In one corner of this half illuminated recess there appeared an opening of about three feet wide, which seemed to lead to a place totally dark, and which one of the natives assured us contained nothing more than a reservoir of water. Upon this information we made an experiment, by throwing down some stones, which rumbling along the sides of the descent for some time, the sound seemed at last quashed in a bed of water. In order, however, to be more certain, we sent in a Levantine mariner, who, by the promise of a good reward, with a flambeau in his hand, ventured into this narrow aperture. After continuing within it for about a quarter of an hour, he returned, bearing in his hand, some beautiful pieces of white spar, which art could neither imitate nor equal. Upon being informed by him that the place was full of these beautiful incrustations, I ventured in once more with him, about fifty paces, anxiously and cautiously descending, by a steep and dangerous way. Finding, however, that we came to a precipice which led into a spacious amphitheatre, (if I may so call it,) still deeper than any other part; we returned, and being provided with a ladder, flambeau, and other things to expedite our descent, our whole company, man by man, ventured into the same opening; and descending one after another, we at last saw ourselves altogether in the most magnificent part of the cavern."

SECTION IV.

The Grotto of Antiparos Continued.

"Our candles being now all lighted up, and the whole place completely illuminated, never could the eye be presented with a more glittering, or a more magnificent scene. The whole roof hung with solid isicles, transparent as glass *yet solid* as marble. The eye could scarcely reach the lofty *and noble* ceiling; the sides were regularly formed with *spars*; and the whole presented the idea of a magnificent theatre,

eatre, illuminated with an immence profusion of lights. he floor consisted of solid marble; and, in several places, agnificent columns, thrones, altars, and other objects, apared, as if nature had designed to mock the curiosities of t. Our voices, upon speaking or singing, were redoubled an astonishing loudness; and upon the firing of a gun, e noise and reverberations were almost deafening. In the idst of this grand amphitheatre rose a concretion of about teen feet high, that in some measure resembled an altar; om which, taking the hint, we caused mass to be celebrat- l there. The beautiful columns that shut up round the tar, appeared like candlesticks; and many other natural jects represented the customary ornaments of this rite."

"Below even this spacious grotto there seemed another ern; down which I ventured with my former mariner, id descended about 50 paces by means of a rope. I at last rived at a small spot of level ground, where the bottom peared different from that of the amphitheatre, being mposed of soft clay, yielding to the presure, and in which thrust a stick to the depth of six feet. In this, however, above, numbers of the most beautiful crystals were form- l; one of which, particularly, resembled a table. Upon ir egress from this amazing cavern, we perceived a Greek scription upon a rock at the mouth, but so obliterated by me, that we could not read it distinctly. It seemed to port that one Antipater, in the time of Alexander, had me hither; but whether he penetrated into the depths of e cavern, he does not think fit to inform us." This ac- unt of so beautiful and striking a scene, may serve to give some idea of the subterraneous wonders of nature.

GOLDSMITH.

LESSON XLII.

SECTION V.

On the Beauties of the Psalms.

GREATNESS confers no exemption from the ires and sorrows of life: its share of them frequently bears *melancholly proportion* to its exaltation. This the mon- ch of Israel experienced. He sought in piety, that peace which

which he could not find in empire; and alleviated the disquietudes of state, with the exercises of devotion. His invaluable Psalms convey those comforts to others, which they afforded to himself. Composed upon particular occasions, yet designed for general use; delivered out as services for Israelites under the Law, yet no less adapted to the circumstances of Christians under the Gospel; they present religion to us in the most engaging dress; communicating truths which philosophy could never investigate, in a style which poetry can never equal; while history is made the vehicle of prophecy, and creation lends all its charms to paint the glories of redemption. Calculated alike to profit and to please, they inform the understanding, elevate the affections, and entertain the imagination. Indited under the influence of HIM, to whom all hearts are known, and all events foreknown, they suit mankind in all situations; grateful as the manna which descended from above, and conformed itself to every palate.

The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy: but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened; fresh odours are emitted, and new sweets extracted from them. He who has once tasted their excellencies, will desire to taste them again; and he who tastes them oftenest, will relish them best.

And now, could the Author flatter himself, that any one would take half the pleasure in reading his work which he has taken in writing it, he would not fear the loss of his labor. The employment detached him from the bustle and hurry of life, the din of politics, and the noise of folly. Vanity and vexation flew away for a season; care and disquietude came not near his dwelling. He arose, fresh as the morning, to his task; the silence of the night invited him to pursue it; and he can truly say, that food and rest were not preferred before it. Every psalm improved infinitely upon his acquaintance with it, and no one gave him uneasiness but the last: for then he grieved that his work was done. Happier hours than those which have been spent *in these* meditations on the songs of Sion, he never expects *to see in this* world. Very pleasantly did they pass; they *moved smoothly* and swiftly along: for, when thus engaged,

ed, he counted no time. They are gone, but they have left a relish and a fragrance upon the mind; and the remembrance of them is sweet. HORNE.

SECTION VI.

Character of Alfred, King of England.

THE merit of this prince, both in private and public life, may, with advantage, be set in opposition to that of any monarch or citizen, which the annals of any age, or any nation, can present to us. He seems, indeed, to be the complete model of that perfect character, which, under the denomination of a sage or wise man, the philosophers have been fond of delineating, rather as a fiction of their imagination, than in hopes of ever seeing it reduced to practice: so happily were all his virtues tempered together; so justly were they blended; and so powerfully did each prevent the other from exceeding its proper bounds.

He knew how to conciliate the most enterprising spirit with the coolest moderation; the most obstinate perseverance, with the easiest flexibility; the most severe justice, with the greatest lenity; the greatest rigour in command, with the greatest affability of deportment; the highest capacity and inclination for science, with the most shining talents for action.

Nature also, as if desirous that so bright a production of her skill should be set in the fairest light, had bestowed on him all bodily accomplishments; vigor of limbs, dignity of shape and air, and a pleasant, engaging, and open countenance. By living in that barbarous age, he was deprived of historians worthy to transmit his fame to posterity; and we wish to see him delineated in more lively colors, and with more particular strokes, that we might at least perceive some of those small specks and blemishes, from which, as a man, it is impossible he could be entirely exempted.

HUME.

SECTION VII.

Character of Queen Elizabeth.

THERE are few personages in history, who have been more exposed to the calumny of enemies, and the adulation of friends, than Queen Elizabeth; and yet there scarcely

s any, whose reputation has been more certainly determin-
d by the unanimous consent of posterity. The unusual
ength of her administration, and the strong features of her
haracter, were able to overcome all prejudices; and,
bliging her detractors to abate much of their invectives,
nd her admirers somewhat of their panegyrics, have, at
ast, in spite of politieal factions, and what is more, of reli-
ious animosities, produced a uniform judgment with regard
o her conduct. Her vigor, her constancy, her magnani-
nity, her penetration, vigilance, and address, are allowed to
nerit the highest praises; and appear not to have been sur-
passed by any person who ever filled a throne: a conduct
ess rigorous, less imperious, more sincere, more indulgent
o her people, would have been requisite to form a perfect
haracter. By the force of her mind, she controlled all her
more active, and stronger qualities; and prevented them
from running into excess. Her heroism was exempted from
ll temerity; her frugality from avarice; her friendship
rom partiality; her enterprize from turbulency and a vain
mbition. She guarded not herself, with equal care, or
qual success, from less infirmities; the rivalship of beauty,
he desire of admiration, the jealousy of love, and the sallies
f anger.

Her singular talents for government were founded equal-
y on her temper and on her capacity. Endowed with a
great command over herself, she soon obtained an uncon-
rolled ascendant over the people. Few sovereigns of Eng-
land succeeded to the throne in more difficult circumstan-
ces; and none ever conducted the government with such
uniform success and felicity. Though unacquainted with
the practice of toleration, the true secret for managing reli-
gious factions, she preserved her people, by her superior pru-
dence, from those confusions in which theological contro-
versy had involved all the neighboring nations; and though
her enemies were the most powerful princes of Europe, the
most active, the most enterprising, the least scrupulous, she
was able, by her vigor, to make deep impressions on their
state; her own greatness meanwhile remaining untouched
and unimpaired.

The wise ministers and brave men who flourished during
her reign, share the praise of her success; but, instead of
ssening the applause due to her, they make great addition
it. They owed all of them, their advancement to her
choice;

pice; they were supported by her constancy; and, with l their ability, they were never able to acquire an undue cendant over her. In her family, in her court, in her ngdom, she remained equally mistress. The force of the nder passions was great over her, but the force of her mind as still superior: and the combat which her victory visi-ly cost her, serves only to display the firmness of her reso-ıtion, and the loftiness of her ambitious sentiments.

The fame of this princess, though it has surmounted the rejudices both of faction and of bigotry, yet lies still exposed) another prejudice, which is more durable, because more na-ıral; and which, according to the different views in which 'e survey her, is capable either of exalting beyond measure, r diminishing, the lustre of her character. This prejudice founded on the consideration of her sex. When we con-mplate her as a woman, we are apt to be struck with the ighest admiration of her qualities and extensive capacity; ut we are also apt to require some more softness of dispo-tion, some greater lenity of temper, some of those amia-le weaknesses by which her sex is distinguished. But the ue method of estimating her merit, is, to lay aside all these onsiderations, and to consider her merely as a rational be-ıg, placed in authority, and intrusted with the government f mankind. HUME.

LESSON XLIII.

PATHETIC PIECES.

SECTION I.

rial and execution of the Earl *of* Strafford, *who fell a sacrifice to the violence of the times, in the reign of* Charles *the first.*

THE Earl of Strafford defended himself against ıe accusations of the house of Commons, with all the pre-nce of mind, judgment and sagacity, that could be expect-d from innocence and ability. His children were placed eside him, as he was thus defending his life, and the cause f his royal master. After he had, in a long and eloquent eech, delivered without premeditation, confuted all the accusations

accusations of his enemies, he thus drew to a conclusion. "But, my Lords, I have troubled you too long: longer than I should have done, but for the sake of these dear pledges, which a saint in heaven has left me." Upon this he paused; dropped a tear; looked upon his children; and proceeded..... "What I forfeit for myself is a trifle: that my indiscretions should reach my posterity, wounds me to the heart. Pardon my infirmity. Something I should have added, but I am not able; and therefore I let it pass. And now, my lords, for myself. I have long been taught, that the afflictions of this life are overpaid by that eternal weight of glory, which awaits the innocent. And so, my lords, even so, with the utmost tranquility, I submit myself to your judgment, whether that judgment be life or death: not my will, but thine, O God, be done!"

His eloquence and innocence induced those judges to pity, who were the most zealous to condemn him. The king himself went to the house of lords, and spoke for some time in his defence; but the spirit of vengeance, which had been chained for eleven years, was now roused; and nothing but his blood could give the people satisfaction. He was condemned by both houses of parliament; and nothing remained but for the king to give his consent to the bill of attainder. But in the present commotions, the consent of the king would very easily be dispensed with; and imminent danger might attend his refusal. Charles, however, who loved Strafford tenderly, hesitated, and seemed reluctant; trying every expedient to put off so dreadful an office, as that of signing the warrant for his execution. While he continued in this agitation of mind, and state of suspense, his doubts were at last silenced by an act of great magnanimity in the condemned lord. He received a letter from that unfortunate nobleman, desiring that his life might be made a sacrifice to obtain reconciliation between the king and his people: adding, that he was prepared to die; and that to a willing mind there could be no injury. This instance of noble generosity was but ill repaid by his master, who complied with his request. He consented to sign the fatal bill by commission; and Strafford was beheaded on Tower hill; behaving with all that composed dignity of resolution, which *was expected from* his character. GOLDSMITH.

SECTION II.

The close of life.

When we contemplate the close of life; the termination of man's designs and hopes; the silence that now reigns among those, who, a little while ago, were so busy, or so gay; who can avoid being touched with sensations at once awful and tender? What heart but then warms with the glow of humanity? In whose eye does not the tear gather, on revolving the fate of passing and short-lived man?

Behold the poor man who lays down at last the burden of his wearisome life. No more shall he groan under the load of poverty and toil. No more shall he hear the insolent calls of the master, from whom he received his scanty wages. No more shall he be raised from needful slumber on his bed of straw, nor be hurried away from his homely meal, to undergo the repeated labors of the day. While his humble grave is preparing, and a few poor and decayed neighbors are carrying him thither, it is good for us to think that this man too was our brother; that for him the aged and destitute wife, and the needy children, now weep; that, neglected as he was by the world, he possessed perhaps both a sound understanding, and a worthy heart; and is now carried by angels to rest in Abraham's bosom. At no great distance from him, the grave is opened to receive the rich and proud man. For, as it is said with emphasis in the parable, "the rich man also died and was buried." He also died. His riches prevented not his sharing the same fate with the poor man; perhaps, through luxury, they accelerated his doom. Then, indeed, "the mourners go about the streets;" and while, in all the pomp and magnificence of wo, his funeral is preparing, his heirs, impatient to examine his will, are looking on one another with jealous eyes, and already beginning to dispute about the division of his substance. One day, we see carried along the coffin of the smiling infant; the flower just nipped as it began to blossom in the parent's view: and the next day, we behold the young man or young woman, of blooming form and promising hopes, laid in an untimely grave. While the funeral is attended by a numerous unconcerned company, who are discoursing to one another about the news of the day, or the *ordinary affairs* of life, let our thoughts rather follow to the *house of mourning*, and represent to themselves what is pass-

ing there. There we should see a disconsolate family, sitting in silent grief, thinking of the sad breach that is made in their little society; and with tears in their eyes, looking to the chamber that is now left vacant, and to every memorial that presents itself of their departed friend. By such attention to the woes of others, the selfish hardness of our hearts will be gradually softened, and melted down into humanity.

Another day, we follow to the grave, one who, in old age, and after a long career of life, has in full maturity sunk at last into rest. As we are going along to the mansion of the dead, it is natural for us to think, and to discourse, of all the changes which such a person has seen during the course of his life. He has passed, it is likely, through varieties of fortune. He has experienced prosperity, and adversity. He has seen families and kindreds rise and fall. He has seen peace and war succeeding in their turns; the face of his country undergoing many alterations; and the very city in which he dwelt rising, in a manner, new around him. After all he has beheld, his eyes are now closed forever. He was becoming a stranger in the midst of a new succession of men. A race who knew him not, had arisen to fill the earth. Thus passes the world away. Throughout all ranks and conditions, "one generation passeth, and another generation cometh;" and this great inn is by turns evacuated, and replenished, by troops of succeeding pilgrims. O vain and inconstant world! O fleeting and transient life! When will the sons of men learn to think of thee as they ought? When will they learn humanity from the afflictions of their brethren; or moderation and wisdom, from the sense of their own fugitive state. BLAIR.

LESSON XLIV.

SECTION III.

The clemency and amiable character of the Patriarch Joseph.

NO human character exhibited in the records of Scripture is more remarkable or instructive than that of the patriarch Joseph. He is one whom we behold tried in all the

he vicissitudes of fortune; from the condition of a slave, rising to be ruler of the land of Egypt; and in every station acquiring, by his virtue and wisdom, favor with God and man. When overseer of Potiphar's house, his fidelity was proved by strong temptations, which he honorably resisted. When thrown into prison by the artifice of a false woman, his integrity and prudence soon rendered him conspicuous, even in that dark mansion. When called into the presence of Pharaoh, the wise and extensive plan which he formed for saving the kingdom from the miseries of impending famine, justly raised him to a high station, wherein his abilities were eminently displayed in the public service. But in his whole history, there is no circumstance so striking and interesting, as his behavior to his brethren who had sold him into slavery. The moment in which he made himself known to them, was the most critical one of his life, and the most decisive of his character. It is such as rarely occurs in the course of human events; and is calculated to draw the highest attention of all who are endowed with any degree of sensibility of heart.

From the whole tenor of the narration it appears, that though Joseph, upon the arrival of his brethren in Egypt, made himself strange to them, yet from the beginning he intended to discover himself; and studied so to conduct the discovery, as might render the surprise of joy complete. For this end, by affected severity, he took measures for bringing down into Egypt all his father's children. They were now arrived there; and Benjamin among the rest, who was his younger brother by the same mother, and was particularly beloved by Joseph. Him he threatened to detain; and seemed willing to allow the rest to depart. This incident renewed their distress. They all knew their father's extreme anxiety about the safety of Benjamin, and with what difficulty he had yielded to his undertaking this journey. Should he be prevented from returning, they dreaded that grief would overpower the old man's spirits, and prove fatal to his life. Judah, therefore, who had particularly urged the necessity of Benjamin's accompanying his brothers, and had solemnly pledged himself to their father for his safe return, craved, upon this occasion, an audience of the governor; and gave him a full account of *the circumstances* of Jacob's family.

Nothing can be more interesting and pathetic than this discourse

discourse of Judah. Little knowing to whom he spoke, he paints in all the colors of simple and natural eloquence, the distressed situation of the aged patriarch, hastening to the close of life; long afflicted for the loss of a favorite son, whom he supposed to have been torn in pieces by a beast of prey; laboring now under anxious concern about his youngest son, the child of his old age, who alone was left alive of his mother, and whom nothing but the calamities of severe famine could have moved a tender father to send from home, and expose to the dangers of a foreign land. "If we bring him not back with us, we shall bring down the grey hairs of thy servant, our father, with sorrow to the grave. I pray thee therefore let thy servant abide, instead of the young man, a bondman to our lord. For how shall I go up to my father, and Benjamin not with me? lest I see the evil that shall come on my father."

Upon this relation, Joseph could no longer restrain himself. The tender ideas of his father and his father's house, of his ancient home, his country and his kindred, of the distress of his family, and his own exaltation, all rushed too strongly on his mind to bear any farther concealment.—"He cried, cause every man to go out from me; and he wept aloud." The tears which he shed were not the tears of grief. They were the burst of affection. They were the effusions of a heart overflowing with all the tender sensibilities of nature. Formerly he had been moved in the same manner, when he first saw his brethren before him. "His bowels yearned upon them; he sought for a place where to weep. He went into his chamber; and then washed his face and returned to them." At that period his generous plans were not completed. But now, when there was no farther occasion for constraining himself, he gave free vent to the strong emotions of his heart. The first minister to the king of Egypt was not ashamed to show, that he felt as a man, and a brother. "He wept aloud; and the Egyptians, and the house of Pharaoh heard him."

The first words which his swelling heart allowed him to pronounce, are the most suitable to such an affecting situation that were ever uttered;—"I am Joseph; doth my father yet live?"—What could he, what ought he, in that impassioned moment, to have said more? This is the voice *of nature herself, speaking her own language; and it penetrates the heart*; No pomp of expression; no parade of kindness;

kindness; but strong affection hastening to utter what it strongly felt. "His brethren could not answer him; for they were troubled at his presence." Their silence is as expressive of those emotions of repentance and shame, which, on this amazing discovery, filled their breasts, and stopped their utterance, as the few words which Joseph speaks, are expressive of the generous agitations which struggled for vent within him. No painter could seize a more striking moment for displaying the characteristical features of the human heart, than what is here presented. Never was there a situation of more tender and virtuous joy, on the one hand; nor, on the other, of more overwhelming confusion and conscious guilt. In the simple narration of the sacred historian, it is set before us with greater energy and higher effect, than if it had been wrought up with all the coloring of the most admired modern eloquence. BLAIR.

LESSON XLV.

DIALOGUES.

SECTION I.

DIONYSIUS, PYTHIAS, AND DAMON.

Genuine Virtue commands respect, even from the Bad.

Dionysius. AMAZING! What do I see? It is Pythias just arrived.—It is indeed Pythias. I did not think it possible. He is come to die, and to redeem his friend!

Pythias. Yes, it is Pythias. I left the place of my confinement, with no other views, than to pay to Heaven the vows I had made; to settle my family concerns according to the rules of justice; and to bid adieu to my children, that I might die tranquil and satisfied.

Dio. But why dost thou return? Hast thou no fear of death? Is it not the character of a madman, to seek it thus voluntarily?

Py. I return to suffer, though I have not deserved death. Every principle of honor and goodness, forbids me to allow my friend to die for me.

Dio. Dost thou, then, love him better than thyself?

Pythias.

Py. No; I love him as myself. But am persuaded that I ought to suffer death, rather than my friend; since it was me whom thou hadst decreed to die. It were not just that he should suffer, to deliver me from the death which was designed, not for him, but for me only

Dio. But thou supposest, that it is as unjust to inflict death upon thee, as upon thy friend.

Py. Very true; we are both entirely innocent: and it is equally unjust to make either of us suffer.

Dio. Why dost thou then assert, that it were injustice to put him to death, instead of thee?

Py. It is unjust, in the same degree, to inflict death either on Damon or on myself: but Pythias were highly culpable to let Damon suffer that death, which the tyrant had prepared for Pythias only.

Dio. Dost thou then return hither, on the day appointed, with no other view, than to save the life of a friend by losing thy own?

Py. I return, in regard to thee, to suffer an act of injustice which is common for tyrants to inflict; and, with respect to Damon, to perform my duty, by rescuing him from the danger he incurred by his generosity to me.

Dio. And now, Damon, let me address myself to thee. Didst thou not really fear, that Pythias would never return; and that thou wouldst be put to death on his account?

Damon. I was but too well assured, that Pythias would punctually return; and that he would be more solicitous to keep his promise, than to preserve his life. Would to heaven, that his relations and friends had forcibly detained him! He would then have lived for the comfort and benefit of good men; and I should have the satisfaction of dying for him!

Dio. What! Does life displease thee?

Damon. Yes; it displeases me when I see and feel the power of a tyrant.

Dio. It is well! Thou shalt see him no more. I will order thee to be put to death immediately.

Py. Pardon the feelings of a man who sympathises with his dying friend. But remember it was Pythias who was devoted by thee to destruction. I come to submit to it, *that I may* redeem my friend. Do not refuse me this consolation in my last hour.

Dio. I cannot endure men, who despise death, and set my power at defiance. Damon.

Damon. Thou canst not then endure virtue.

Dio. No: I cannot endure that proud, disdainful virtue, which contemns life; which dreads no punishment; and which is insensible to the charms of riches and pleasure.

Damon. Thou seest, however, that it is a virtue, which is not insensible to the dictates of honor, justice and friendship.

Dio. Guards, take Pythias to execution. We shall see whether Damon will continue to despise my authority.

Damon. Pythias, by returning to submit himself to thy pleasure, has merited his life, and deserved thy favor; but I have excited thy indignation, by resigning myself to thy power, in order to save him: Be satisfied, then, with this sacrifice, and put me to death.

Py. Hold, Dionysius! remember, it was Pythias alone who offended thee: Damon could not——

Dio. Alas! what do I see and hear! where am I! How miserable; and how worthy to be so! I have hitherto known nothing of true virtue. I have spent my life in darkness and error. All my power and honors are insufficient to produce love. I cannot boast of having acquired a single friend, in the course of a reign of thirty years. And yet these two persons, in a private condition, love one another tenderly, unreservedly confide in each other, are mutually happy, and ready to die for each other's preservation.

Py. How couldst thou, who hast never loved any person, expect to have friends? If thou hadst loved and respected men, thou wouldst have secured their love and respect. Thou hast feared mankind; and they fear thee; they detest thee.

Dio. Damon, Pythias, condescend to admit me as a third friend, in a connection so perfect. I give you your lives; and I will load you with riches.

Damon. We have no desire to be enriched by thee; and, in regard to thy friendship, we cannot accept or enjoy it, till thou become good and just. Without these qualities, thou canst be connected with none but trembling slaves, and base flatterers. To be loved and esteemed by men of free and generous minds, thou must be virtuous, affectionate, disinterested, beneficent; and know how to live in a sort of *equality with those* who share and deserve thy friendship.

FENELON, Archbishop of Cambray.

SECTION

SECTION II.

LOCKE AND BAYLE.

Christianity defended against the cavils of Scepticism.

Bayle. Yes, we both were philosophers; but my philosophy was the deepest. You dogmatised: I doubted.

Locke. Do you make doubting a proof of depth in philosophy? It may be a good beginning of it; but it is a bad end.

Bayle. No: The more profound our searches are into the nature of things, the more uncertainty we shall find; and the most subtle minds see objections and difficulties in every system, which are overlooked or undiscoverable by ordinary understandings.

Locke. It would be better then to be no philosopher, and to continue in the vulgar herd of mankind, that one may have the convenience of thinking that one knows something. I find that the eyes which nature has given me, see many things very clearly, though some are out of their reach, or discerned but dimly. What opinion ought I to have of a physician, who should offer me an eye-water, the use of which would at first so sharpen my sight, as to carry it farther than ordinary vision; but would in the end put them out? Your philosophy is to the eyes of the mind, what I have supposed the doctor's nostrum to be to those of the body. It actually brought your own excellent understanding, which was by nature quicksighted, and rendered more so by art and a subtilty of logic peculiar to yourself; it brought, I say, your very acute understanding to see nothing clearly; and enveloped all the great truths of reason and religion in mists of doubt.

Bayle. I own it did; but your comparison is not just. I did not see well before I used my philosophic eye water: I only supposed I saw well; but I was in an error, with all the rest of mankind. The blindness was real, the perceptions were imaginary. I cured myself first of those false imaginations, and then I laudibly endeavored to cure other men.

Locke. A great cure indeed! and dont you think that, in return for the service you did them, they ought to erect *you a statue?*

Bayle. Yes; it is good for human nature to know its own weakness. When we arrogantly presume on a strength we have

have not, we are always in great danger of hurting ourselves, or at least deserving of ridicule and contempt, by vain and idle efforts.

Locke. I agree with you, that human nature should know its own weakness; but it should also feel its strength, and try to improve it. This was my employment as a philosopher. I endeavored to discover the real powers of the mind, to see what it could do, and what it could not; to restrain it from efforts beyond its ability; but to teach it how to advance as far as the faculties given to it by nature, with the utmost exertion and most proper culture of them, would allow it to go. In the vast ocean of philosophy, I had the line and the plummet always in my hands. Many of its depths I found myself unable to fathom; but, by caution in sounding, and the careful observations I made in the course of my voyage, I found out some truths of so much use to mankind, that they acknowledge me to have been their benefactor.

Bayle. Their ignorance makes them think so. Some other philosopher will come hereafter and show those truths to be falsehoods. He will pretend to discover other truths of equal importance. A later sage will arise, perhaps among men now barbarous and unlearned, whose sagacious discoveries will discredit the opinions of his admired predecessor. In philosophy, as in nature, all changes its form, and one thing exists by the destruction of another.

Locke. Opinions taken up without a patient investigation, depending on terms not accurately defined, and principles begged without proof, like theories to explain the phænomina of nature, built on suppositions instead of experiments, must perpetually change and destroy one another. But, some opinions there are, even in matters not obvious to the common sense of mankind, which the mind has received on such rational grounds of assent, that they are as immoveable as the pillars of heaven; or (to speak philosophically) as the great laws of Nature, by which, under God, the universe is sustained. Can you seriously think, that, because the hypothesis of your countryman, Descartes, which was nothing but an ingenious, well imagined romance, has been lately exploded, the system of Newton, which is built on experiments and geometry, the two most certain methods of discovering truth, will ever fail; or that, because the whims of *fanatics* and the divinity of the schoolmen, cannot now

be supported, the doctrines of that religion, which I, the declared enemy of all enthusiasm and false reasoning, firmly believed and maintained, will ever be shaken ?

Bayle. If you had asked Descartes, while he was in the height of his vogue, whether his system would ever be confuted by any other philosophers, as that of Aristotle had been by his, what answer do you suppose he would have returned ?

Locke. Come, come, you yourself know the difference between the foundations on which the credit of those systems, and that of Newton is placed. Your scepticism is more affected than real. You found it a shorter way to a great reputation, (the only wish of your heart,) to object than to defend ; to pull down, than to set up. And your talents were admirable for that kind of work. Then your huddling together in a Critical Dictionary, a pleasant tale, or obscene jest, and a grave argument against the Christian religion, a witty confutation of some absurd author, and an artful sophism to impeach some respectable truth, was particularly commodious to all our young smarts and smatterers in free thinking. But what mischief have you not done to human society ? You have endeavored, and with some degree of success, to shake those foundations, on which the whole moral world, and the great fabric of social happiness, entirely rest. How could you, as a philosopher, in the sober hours of reflection, answer for this to your conscience, even supposing you had doubts of the truth of a system, which gives to virtue its sweetest hopes, to impenitent vice its greatest fears, and to true penitence its best consolations : which restrains even the least approaches to guilt, and yet makes those allowances for the infirmities of our nature, which the stoic pride denied to it, but which its real imperfection, and the goodness of its infinitely benevolent Creator, so evidently require ?

Bayle. The mind is free ; and it loves to exert its freedom. Any restraint upon it is a violence done to its nature, and a tyranny, against which it has a right to rebel.

Locke. The mind, though free, has a governor within itself, which may and ought to limit the exercise of its freedom. That governor is reason.

Bayle. Yes : but reason, like other governors, has a policy more dependent upon uncertain caprice, than upon any fixed

fixed laws. And if that reason, which rules my mind or yours, has happened to set up a favorite notion, it not only submits implicitly to it, but desires that the same respect should be paid to it by all the rest of mankind. Now I hold that any man may lawfully oppose this desire in another; and that if he is wise, he will do his utmost endeavors to check it in himself.

Locke. Is there not also a weakness of a contrary nature to this you are now ridiculing? do we not often take a pleasure to show our own power, and gratify our own pride, by degrading the notions set up by other men, and generally respected?

Bayle. I believe we do; and by this means it often happens that, if one man build and consecrate a temple to folly, another pulls it down.

Locke. Do you think it beneficial to human society, to have all temples pulled down?

Bayle. I cannot say that I do.

Locke. Yet I find not in your writings any mark of distinction, to show us which you mean to save.

Bayle. A true philosopher, like an impartial historian, must be of no sect.

Locke. Is there no medium between the blind zeal of a sectary and a total indifference to all religion?

Bayle. With regard to morality, I was not indifferent.

Locke. How could you then be indifferent with regard to the sanctions religion gives to morality? how could you publish what tends so directly and apparently to weaken in mankind the belief of those sanctions? was not this sacrificing the great interests of virtue to the little motives of vanity?

Bayle. A man may act indiscretly, but he cannot do wrong, by declaring that which, on a full discussion of the question, he sincerely thinks to be true.

Locke. An enthusiast, who advances doctrines prejudicial to society, or opposes any that are useful to it, has the strength of opinion, and the heat of a disturbed imagination to plead in alleviation of his fault. But your cool head, and sound judgment, can have no such excuse. I know very well there are passages in all your works, and those not few, where you talk like a rigid moralist. I have also heard that your character was irreproachably good. But when in the most labored parts of your writings,

writings, you sap the surest foundations of all moral duties; what avails it that in others, or in the conduct of your life, you appeared to respect them? How many, who have stronger passions than you had, and are desirous to get rid of the curb that restrains them, will lay hold of your scepticism, to set themselves loose from all obligations of virtue! What a misfortune is it to have made such a use of such talents! It would have been better for you and for mankind, if you had been one of the dullest of Dutch theologians, or the most credulous monk in a Portuguese convent. The riches of the mind, like those of fortune, may be employed so perversely, as to become a nuisance and pest, instead of an ornament and support to society.

Bayle. You are very severe upon me. But do you count it no merit, no service to mankind, to deliver them from the frauds and fetters of priestcraft, from the delirums of fanaticism, and from the terrors and follies of superstition? Consider how much mischief these have done to the world! Even in the last age, what massacres, what civil wars, what convulsions of government, what confusion in society, did they produce! Nay, in that we both lived in, though much more enlightened than the former, did I not see them occasion a violent persecution in my own country? and can you blame me for striking at the root of these evils?

Locke. The root of these evils, you well know, was false religion: but you struck at the true. Heaven and hell are not more different, than the system of faith I defended, and that which produced the horrors of which you speak. Why would you so fallaciously confound them together in some of your writings, that it requires much more judgment, and a more diligent attention, than ordinary readers have, to separate them again, and to make the proper distinctions? This, indeed, is the great art of the most celebrated free thinkers. They recommend themselves to warm and ingenuous minds, by lively strokes of wit and by arguments really strong, against superstition, enthusiasm, and priestcraft. But, at the same time, they insidiously throw the colors of these upon the fair face of true religion; and *dress her out* in their garb, with a malignant intention to *render her* odious or despicable, to those who have not penetration enough to discern the impious fraud. Some of them

them may have thus deceived themselves as well as others. Yet it is certain, no book, that ever was written by the most acute of these gentlemen, is so repugnant to priestcraft, to spiritual tyranny, to all absurd superstitions, to all that can tend to disturb or injure society, as that gospel they so much affect to despise.

Bayle. Mankind are so made, that when they have been over heated, they cannot be brought to a proper temper again till they have been over cooled. My scepticism might be necessary, to abate the fever and phrenzy of false religion.

Locke. A wise prescription, indeed, to bring on a paralytical state of the mind, (for such a scepticism as yours is a palsy, which deprives the mind of all vigor, and deadens its natural and vital powers,) in order to take off a fever, which temperance, and the milk of the evangelical doctrines, would probably cure!

Bayle. I acknowledge that those medicines have a great power. But few doctors apply them untainted with the mixture of some harsher drugs, or some unsafe and ridiculous nostrums of their own.

Locke. What you now say is too true. God has given us a most excellent physic for the soul, in all its diseases; but bad and interested physicians, or ignorant and conceited quacks, administer it so ill to the rest of mankind, that much of the benefit of it is unhappily lost. LORD LITTLETON.

LESSON XLVI.

PUBLIC SPEECHES.

SECTION I.

Cicero against Verres.

THE time is come, fathers, when that which has long been wished for, towards allaying the envy your order has been subject to, and removing the imputations against trials, is effectually put in your power. An opinion has long prevailed, not only here at home, but likewise in foreign countries, both dangerous to you, and pernicious to the state, that, in prosecutions, men of wealth are always safe,

safe, however clearly convicted. There is now to be brought upon his trial before you, to the confusion, I hope, of the propagators of this slanderous imputation, one whose life and actions condemn him in the opinion of all impartial persons; but who, according to his own reckoning and declared dependence upon his riches, is already acquitted; I mean Caius Verres. I demand justice of you, Fathers, upon the robber of the public treasury, the oppressor of Asia-Minor and Pamphylia, the invader of the rights and privileges of Romans, the scourge and curse of Sicily. If that sentence is passed upon him which his crimes deserve, your authority, Fathers, will be venerable and sacred in the eyes of the public; but if his great riches should bias you in his favor, I shall still gain one point, to make it apparent to all the world, that what was wanting in this case, was not a criminal nor a prosecutor, but justice and adequate punishment.

To pass over the shameful irregularities of his youth, what does his quæstorship, the first public employment he held, what does it exhibit, but one continued scene of villanies? Cneius Carbo plundered of the public money by his own treasurer, a consul stripped and betrayed, an army deserted and reduced to want, a province robbed, the civil and religious rights of a people violated. The employment he held in Asia Minor and Pamphylia, what did it produce but the ruin of those countries? in which, houses, cities, and temples were robbed by him. What was his conduct in his prætorship here at home? Let the plundered temples, and public works neglected, that he might embezzle the money intended for carrying them on, bear witness. How did he discharge the office of a judge? Let those who suffered by his injustice answer. But his prætorship in Sicily crowns all his works of wickedness, and finishes a lasting monument to his infamy. The mischiefs done by him in that unhappy country, during the three years of his iniquitous administration, are such, that many years, under the wisest and best of prætors will not be sufficient to restore things to the condition in which he found them: for it is notorious, that, during the time of his tyranny, the Sicilians neither enjoyed the protection of their own original laws; of the regulations made for their benefit by the Roman senate, upon their coming under the protection of the commonwealth; nor of the natural and unalienable rights of men. His soul has divided

cided all causes in Sicily for these three years. And his decisions have broken all law, all precedent, all right. The sums he has, by arbitrary taxes and unheard of impositions, extorted from the industrious poor, are not to be computed. The most faithful allies of the commonwealth have been treated as enemies. Roman citizens have, like slaves, been put to death with tortures. The most atrocious criminals, for money, have been exempted from the deserved punishments; and men of the most unexceptionable characters condemned and banished unheard. The harbors, though sufficiently fortified, and the gates of strong towns, have been opened to pirates and ravagers. The soldiery, and sailors, belonging to a province under the protection of the commonwealth, have been starved to death. Whole fleets, to the great detriment of the province, suffered to perish. The ancient monuments of either Sicilian or Roman greatness, the statutes of heroes and princes have been carried off; and the temples stripped of the images. Having, by his iniquitous sentences, filled the prisons with the most industrious and deserving of the people, he then proceeded to order numbers of Roman citizens to be strangled in the goals: so that the exclamation, "I am a citizens of Rome!" which has often, in the most distant regions, and among the most barbarous people, been a protection, was of no service to them; but, on the contrary, brought a speedier and more severe punishment upon them.

I ask now Verres, what thou hast to advance against this charge? Wilt thou pretend to deny it? Wilt thou pretend, that any thing false, that even any thing aggravated, is alleged against thee? Had any prince, or any state, committed the same outrage against the privilege of Roman citizens, should we not think we had sufficient ground for demanding satisfaction? What punishment ought, then, to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater distance than Sicily, within sight of the Italian coast, to put to the infamous death of crucifixion, that unfortunate and innocent citizen, Publius Gavius Cosanus, only for his having asserted his privilege of citizenship, and declared his intention of appealing to the justice of his country, against a cruel oppressor, who had unjustly confined him in prison at Syracuse, whence he had just made his escape! The unhappy man, arrested as he was going to embark for his native country, is brought before the wicked

prætor

prætor. With eyes darting fury, and a countenance distorted with cruelty, he orders the helpless victim of his rage to be stripped, and rods to be brought; accusing him, but without the least shadow of evidence, or even of suspicion, of having come to Sicily as a spy. It was in vain that the unhappy man cried out, "I am a Roman citizen: I have served under Lucius Pretius, who is now at Panormus, and will attest my innocence." The blood thirsty prætor, deaf to all he could urge in his own defence, ordered the infamous punishment to be inflicted. Thus, fathers, was an innocent Roman citizen publicly mangled with scourging; whilst the only words he uttered, amidst his cruel sufferings, were, "I am a Roman citizen!" With these he hoped to defend himself from violence and infamy. But of so little service was this privilege to him, that, while he was thus asserting his citizenship, the order was given for his execution; for his execution upon the cross!

O liberty! O sound once delightful to every Roman ear! O sacred privilege of Roman citizenship! once sacred! now trampled upon! But what then! is it come to this? shall an inferior magistrate, a governor, who holds his whole power of the Roman people, in a Roman province, within sight of Italy, bind, scourge, torture with fire and red hot plates of iron, and at last put to the infamous death of the cross, a Roman citizen? Shall neither the cries of innocence expiring in agony, nor the tears of pitying spectators, nor the majesty of the Roman commonwealth, nor the fear of the justice of his country, restrain the licentious and wanton cruelty of a monster, who, in confidence of his riches, strikes at the root of liberty, and sets mankind at defiance.

I conclude with expressing my hopes, that your wisdom and justice, fathers, will not, by suffering the atrocious and unexampled insolence of Caius Verres to escape due punishment, leave room to apprehend the danger of a total subversion of authority, and the introduction of general anarchy and confusion. CICERO'S ORATIONS.

SECTION II.

The Apostle Paul's *noble defence before* Festus *and* Agrippa.

AGRIPPA said unto Paul, thou art permitted to speak for *thyself.* Then Paul stretched forth the hand, and answered *for himself.*

I think myself happy, king Agrippa, because I shall answer

swer for myself this day before thee, concerning all the things whereof I am accused by the Jews: especially, as I know thee to be expert in all customs and questions which are among the Jews. Wherefore I beseech thee to hear me patiently.

My manner of life from my youth, which was at the first among my own nation at Jerusalem, know all the Jews; who knew me from the beginning, (if they would testify,) that after the straitest sect of our religion, I lived a Pharisee. And now I stand and am judged for the hope of the promise made by God to our fathers; to which promise, our twelve tribes, continually serving God day and night, hope to come: and, for this hope's sake, king Agrippa, I am accused by the Jews.

Why should it be thought a thing incredible with you that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth: and this I did in Jerusalem. Many of the saints I shut up in prison, having received authority from the chief priests: and when they were put to death, I gave my voice against them. And I often punished them in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. But as I went to Damascus, with authority and commission from the chief priests, at midday, O king! I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them who journeyed with me. And when we were all fallen to the earth, I heard a voice speaking to me, and saying, in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks. And I said, who art thou Lord? And he replied, I am Jesus whom thou persecutest. But rise, and stand upon thy feet; for I have appeared to thee for this purpose, to make thee a minister, and a witness both of these things, which thou hast seen, and of those things in which I will appear to thee; delivering thee from the people, and from the Gentiles, to whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God; that they may receive forgiveness of sins, and inheritance amongst them who are sanctified by faith that is in me.

Whereupon, O king Agrippa! I was not disobedient to *the heavenly vision*; but showed first to them of Damascus and

and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. For these causes, the Jews caught me in the temple, and went about to kill me. Having, however, obtained help from God, I continue to this day, witnessing both to small and great, saying no other things than those which the prophets and Moses declared should come: that Christ should suffer; that he would be the first who should rise from the dead; and that he would show light to the people and to the Gentiles.

And as he thus spoke for himself, Festus said, with a loud voice, "Paul, thou art beside thyself; much learning hath made thee mad." But he replied, I am not mad, most noble Festus; but speak the words of truth and soberness. For the king knoweth these things, before whom I also speak freely. I am persuaded that none of these things are hidden from him: for this thing was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said to Paul, "almost thou persuadest me to be a Christian." And Paul replied, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." ACTS XXVI.

LESSON XLVII.

SECTION III.

An Address to Young Persons.

I INTEND, in this address, to show you the importance of beginning early to give serious attention to your conduct. As soon as you are capable of reflection, you must perceive that there is a right and a wrong in human actions. You see, that those who are born with the same advantages of fortune, are not all equally prosperous in the course of life. While some of them, by wise and steady conduct, attain distinction in the world, and pass their days with comfort and honor; others, of the same rank, by mean and *vicious* behavior, forfeit the advantages of their birth; involve themselves in much misery; and end in being a disgrace to their friends, and a burden on society. Early, then

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y you learn, that it is not on the external condition in ich you find yourselves placed, but on the part which you to act, that your welfare or unhappiness, your honor or amy depends. Now, when beginning to act that part, at can be of greater moment, than to regulate your plan conduct with the most serious attention, before you have committed any fatal or irretrievable errors? If, instead exerting reflection for this valuable purpose, you deliver urselves up, at so critical a time, to sloth and pleasure; ou refuse to listen to any counsellor but humor, or to end to any pursuit except that of amusement; if you ow yourself to float loose and careless on the tide of life, dy to receive any direction which the current of fashion y chance to give you; what can you expect to follow from h beginnings? While so many around you are undergo- the sad consequences of a like indiscretion, for what rea- shall not those consequences extend to you? Shall you ain success without that preparation, and escape dangers hout that precaution, which is required of others? Shall ppiness grow up to you, of its own accord, and solicit ir acceptance, when, to the rest of mankind, it is the fruit long cultivation, and the acquisition of labor and care? ceive not yourselves with such arrogant hopes. What- r be your rank, Providence will not, for your sake re- se its established order. The Author of your being hath oined you to "take head to your ways; to ponder the hs of your feet; to remember your Creator in the days your youth." He hath decreed, that they only "who k after wisdom, shall find it;" that fools shall be afflicted, ause of their transgressions; and that whoever refuseth truction, shall destroy his own soul." By listening to se admonitions, and tempering the vivacity of youth with roper mixture of serious thought, you may ensure cheer- ness for the rest of life; but by delivering yourselves up present to giddiness and levity, you lay the foundation of ting heaviness of heart.

When you look forward to those plans of life, which ier your circumstances have suggested, or your friends e proposed, you will not hesitate to acknowledge, that order to pursue them with advantage, some previous dis- line is requisite. Be assured, that whatever is to be your *fession, no education* is more necessary to your success, *the acquirement* of virtuous dispositions and habits.

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This is the universal preparation of every character, and every station in life. Bad as the world is, respect is always paid to virtue. In the usual course of human affairs, it will be found that a plain understanding, joined with acknowledged worth, contributes more to prosperity, than the brightest parts without probity or honor. Whether science or business, or public life be your aim, virtue still enters, for a principle share, into all those great departments of society. It is connected with eminence in every liberal art; with reputation, in every branch of fair and useful business; with distinction, in every public station. The vigor which it gives the mind, and the weight which it adds to character: the generous sentiments which it breathes; the undaunted spirit which it inspires; the ardor of dilligence which it quickens; the freedom which it procures from pernicious and dishonorable avocations; are the foundations of all that is highly honorable, or greatly successful among men.

Whatever ornamental or engaging endowments you now possess, virtue is a necessary requisite, in order to their shining with proper lustre. Feeble are the attractions of the fairest form, if it be suspected that nothing within corresponds to the pleasing appearance without. Short are the triumphs of wit, when it is supposed to be the vehicle of malice. By whatever means you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Let not then the season of youth be barren of improvements, so essential to your future felicity and honor. Now is the seed-time of life; and according to "what you sow, you shall reap." Your character is now, under divine assistance, of your own forming; your fate is, in some measure, put into your own hands. Your nature is as yet pliant and soft. Habits have not established their dominion. Prejudices have not pre-occupied your understanding. The world has not had time to contract and debase your affections. All your powers are more vigorous, disembarrassed, and free, than they will be at any future period. Whatever *impulse* you now give to your desires and passions, the direction is likely to continue. It will form the channel in which your life is to run; nay, it may determine its everlasting

lasting issue. Consider then the employment of this important period, as the highest trust which shall ever be committed to you; as in a great measure decisive of your happiness, in time, and in eternity. As in the succession of the seasons, each, by the invariable laws of Nature, affects the productions of what is next in course; so, in human life, every period of our age, according as it is well or ill spent, influences the happiness of that which is to follow. Virtuous youth gradually brings forward accomplished and flourishing manhood; and such manhood passes of itself, without uneasiness, into respectable and tranquil old age. But when nature is turned out of its regular course, disorder takes place in the moral, just as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn, no fruit: so, if youth be trifled away without improvement, manhood will probably be contemptible, and old age miserable. If the beginnings of life have been "vanity," its latter end can scarcely be any other than "vexation of spirit."

I shall finish this address, with calling your attention to that dependence on the blessing of heaven, which, amidst all your endeavors after improvement, you ought continually to preserve. It is too common with the young, even when they resolve to tread the path of virtue and honor, to set out with presumptuous confidence in themselves. Trusting to their own abilities for carrying them successfully through life, they are careless of applying to God, or of deriving any assistance from what they are apt to reckon the gloomy discipline of religion. Alas! how little do they know the dangers which await them? Neither human wisdom, nor human virtue, unsupported by religion, is equal to the trying situations which often occur in life. By the shock of temptation, how frequently have the most virtuous intentions been overthrown? Under the pressure of disaster, how often has the greatest constancy sunk? "every good, and every perfect gift, is from above." Wisdom and virtue, as well as "riches and honor, come from God." Destitute of his favor, you are in no better situation, with all your boasted abilities, than orphans left to wander in a trackless desert, without any guide to conduct them, or any shelter to cover them from the gathering storm. Correct, then, this ill founded arrogance. Expect not, that your happiness can be independent of Him who made youth. By faith and repentance,

ance, apply to the Redeemer of the world. By piety and prayer, seek the protection of the God of heaven. I conclude with the solemn words, in which a great prince delivered his dying charge to his son; words, which every young person ought to consider as addressed to himself, and to engrave deeply on his heart: "Solomon, my son, know thou the God of thy fathers; and serve him with a perfect heart, and with a willing mind. For the Lord searches all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." BLAIR.

LESSON XLVIII.

The good and bad Man compared in the season of adversity.

RELIGION prepares the mind for encountering, with fortitude, the most severe shocks of adversity; whereas vice, by its natural influence on the temper, tends to produce dejection under the slightest trials. While worldly men enlarge their possessions, and extend their connections, they imagine that they are strengthening themselves against all the possible vicissitudes of life. They say in their hearts, "My mountain stands strong, and I shall never be moved." But so fatal is their delusion, that, instead of strengthening, they are weakening that which only can support them when those vicissitudes come. It is their mind which must then support them; and their mind, by their sensual attachments, is corrupted and enfeebled. Addicted with intemperate fondness to the pleasures of the world, they incur two great and certain evils: they both exclude themselves from every resource except the world; and they increase their sensibility to every blow which comes upon them from that quarter.

They have neither principles nor temper which can stand the assault of trouble. They have no principles which lead them to look beyond the ordinary rotation of events; and therefore, when misfortunes involve them, the prospect must be comfortless on every side. Their crimes have disqualified them from looking up to the assistance of any higher power than their own ability, or for relying on any better guide than their own wisdom. And as from principle they

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can derive no support, so in a temper corrupted by prosperity, they find no relief. They have lost that moderation of mind which enables a wise man to accommodate himself to his situation. Long fed with false hopes, they are exasperated and stung by every disappointment. Luxurious and effeminate, they can bear no uneasiness. Proud and presumptuous, they can brook no opposition. By nourishing dispositions which so little suit this uncertain state, they have infused a double portion of bitterness into the cup of woe; they have sharpened the edge of that sword which is lifted up to smite them. Strangers to all the temperate satisfactions of a good and a pure mind; strangers to every pleasure except what was seasoned by vice or vanity, their adversity is to the last degree disconsolate. Health and opulence were the two pillars on which they rested. Shake either of them; and their whole edifice of hope and comfort falls. Prostrate and forlorn, they are left on the ground; obliged to join with the man of Ephraim in his abject lamentation, "They have taken away my gods, which I have made, and what have I more?"—Such are the causes to which we must ascribe the broken spirits, the peevish temper, and impatient passions, that so often attend the declining age, or falling fortunes of vicious men.

But how different is the condition of a truly good man in those trying situations of life! Religion had gradually prepared his mind for all the events of this inconstant state. It had instructed him in the nature of true happiness. It had early weaned him from an undue love of the world, by discovering to him its vanity, and by setting higher prospects in his view. Afflictions do not attack him by surprise, and therefore do not overwhelm him. He was equipped for the storm, as well as the calm, in this dubious navigation of life. Under those conditions he knew himself to be brought hither; that he was not always to retain the enjoyment of what he loved: and therefore he is not overcome by disappointment; when that which is mortal, dies; when that which is mutable, begins to change; and when that which he knew to be transient, passes away.

All the principles which religion teaches, and all the habits which it forms, are favorable to strength of mind. It will be found, that whatever purifies, fortifies also the heart. In *the course of* living "righteously, soberly, and piously," a *good* man acquires a steady and well-governed spirit.

Trained

Trained, by Divine grace, to enjoy with moderation the advantages of the world, neither lifted up by success, nor enervated with sensuality, he meets the changes in his lot without unmanly dejection. He is inured to temperance and restraint. He has learned firmness and self-command. He is accustomed to look up to that supreme Providence, which disposes of human affairs, not with reverence only, but with trust and hope.

The time of prosperity was to him not merely a season of barren joy, but productive of much useful improvement. He had cultivated his mind. He had stored it with useful knowledge, with good principles, and virtuous dispositions. These resources remain entire, when the days of trouble come. They remain with him in sickness, as in health; in poverty, as in the midst of riches; in his dark and solitary hours, no less than when surrounded with friends and gay society. From the glare of prosperity, he can, without dejection, withdraw into the shade. Excluded from several advantages of the world, he may be obliged to retreat into a narrower circle; but within that circle he will find many comforts left. His chief pleasures were always of the calm, innocent, and temperate kind; and over these, the changes of the world have the least power. His mind is a kingdom to him; and he can still enjoy it. The world did not bestow upon him all his enjoyments; and therefore it is not in the power of the world, by its most cruel attacks, to carry them all away. BLAIR.

LESSON XLIX.

SHORT AND EASY SENTENCES IN POETRY.

SECTION I.

Education.

'TIS education forms the common mind;
Just as the twig is bent, the tree's inclin'd.

Candor.

With pleasure let us own our errors past;
And make each day a critic on the last.

Reflection.

Reflection.

A soul without reflection, like a pile
Without inhabitant, to ruin runs.

Secret Virtue.

The private path, the secret acts of men,
If noble, far the noblest of their lives.

Necessary knowledge easily attained.

Our needful knowledge, like our needful food,
Unhedg'd, lies open in life's common field;
And bids all welcome to the vital feast.

Disappointment.

Disappointment lurks in many a prize,
As bees in flow'rs; and stings us with success.

Natural and fanciful life.

Who lives to nature, rarely can be poor;
Who lives to fancy, never can be rich.

Happiness modest and tranquil.

..... Never man was truly blest,
But it compos'd, and gave him such a cast
As folly might mistake for want of joy:
A cast unlike the triumph of the proud;
A modest aspect, and a smile at heart.

True greatness.

Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or bleed
Like Socrates, that man is great indeed.

The tear of sympathy.

No radiant pearl which crested fortune wears,
No gem, that twinkling hangs from beauty's ears,
Nor the bright stars, which night's blue arch adorn,
Nor rising suns that gild the vernal morn,
Shine with such lustre, as the tear that breaks,
For others' wo, down Virtue's manly cheeks.

SECTION II.

VERSES IN WHICH THE LINES ARE OF DIFFERENT LENGTH.

The passions.

The passions are a numerous crowd,
Imperious, positive, and loud.
Curb these licentious sons of strife;
Hence chiefly rise the storms of life.
If they grow mutinous, and rave,
They are thy masters, thou their slave.

Epitaph.

How lov'd, how valu'd once, avails thee not,
To whom related, or by whom begot;
A heap of dust alone remains of thee;
'Tis all thou art, and all the proud shall be.

SECTION III.

VERSES CONTAINING EXCLAMATIONS, INTERROGATIONS, AND PARENTHESIS.

Friendship.

Can gold gain friendship? Impudence of hope!
As well mere man an angel might beget.
Love, and love only, is the loan for love.
Lorenzo! pride repress, nor hope to find
A friend, but what has found a friend in thee,
All like the purchase; few the price will pay;
And this makes friends such miracles below.

Patience.

Beware of desp'rate steps. The darkest day,
(Live till to-morrow) will have pass'd away.

Luxury.

..... O luxury!
Bane of elated life, of affluent states,
What dreary change, what ruin is not thine!
How doth thy bowl intoxicate the mind!
To the soft entrance of thy rosy cave,
How dost thou lure the fortunate and great!
Dreadful attraction!

The source of happiness.

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence.

But health consists with temperance alone;
And peace, O virtue! peace is all thy own.

SECTION IV.

VERSES IN WHICH THE SOUND CORRESPONDS TO SIGNIFICATION.

Smooth and rough verse.

Soft is the strain when zephyr gently blows,
And the smooth stream in smoother numbers flows.
But when loud surges lash the sounding shore,
The hoarse rough verse should like the torrent roar.

Slow motion imitated.

When Ajax strives some rock's vast weight to throw,
The line too labors, and the words move slow.

Swift and easy motion.

Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn, and skims along the main.

Felling trees in a wood.

Loud sounds the axe, redoubling strokes on strokes;
On all sides round the forest hurls her oaks
Headlong. Deep echoing groan the thickets brown;
Then rustling, crackling, crashing, thunder down.

Sound of a bow string.

..... The string let fly
Twang'd short and sharp, like the shrill swallows cry.

The pheasant.

See! from the brake the whirring pheasant springs,
And mounts exulting on triumphant wings.

Scylla and Charybdis.

Dire Scylla there a scene of horror forms,
And here Charybdis fills the deep with storms.
When the tide rushes from her rumbling caves,
The rough rock roars; tumultuous boil the waves.

Boisterous and gentle sounds.

Two craggy rocks projecting to the main,
The roaring winds tempestuous rage restrain:
Within, the waves in softer murmurs glide;
And ships secure without their hawsers ride.

Laborious

Laborious and impetuous motion.

With many a weary step, and many a groan,
Up the high hill he heaves a huge round stone:
The huge round stone, resulting with a bound,
Thunders impetuous down, and smokes along the ground.

Regular and slow movement.

First march the heavy mules securely slow;
O'er hills, o'er dales, o'er crags, o'er rocks they go.

Motion slow and difficult.

A needless Alexandrine ends the song,
That, like a wounded snake, drags its slow length along.

A rock torn from the brow of a mountain.

Still gath'ring force, it smokes and urg'd amain,
Whirls, leaps, and thunders down, impetuous to the plain.

Extent and violence of the waves.

The waves behind impel the waves before,
Wide rolling, foaming high, and tumbling to the shore.

Pensive numbers.

In those deep solitudes, and awful cells,
Where heav'nly pensive contemplation dwells,
And ever musing melancholly reigns,

Battle.

..... Arms on armor clashing bray'd
Horrible discord; and the maddening wheels,
Of brazen fury rag'd.

Sound imitating reluctance.

For who, to dumb forgetfulness a prey,
This pleasing anxious being e'er resigned;
Left the warm precincts of the cheerful day,
Nor cast one longing, ling'ring look behind.

SECTION V.

PARAGRAPHS OF GREATER LENGTH.

Connubial affection.

The love that cheers life's latest stage,
Proof against sickness and old age,
Preserv'd by virtue from declension,
Becomes not weary of attention;

But lives, when that exterior grace,
Which first inspir'd the flame, decays.
'Tis gentle, delicate, and kind,
To faults compassionate, or blind;
And will with sympathy endure
Those evils it would gladly cure.
But angry, coarse, and harsh expression,
Shows love to be a mere profession;
Proves that the heart is none of his,
Or soon expels him if it is.

Swarms of flying insects.

Thick in yon stream of light, a thousand ways,
Upward and downward, thwarting and convolv'd
The quiv'ring nations sport; till, tempest wing'd,
Fierce winter sweeps them from the face of day.
E'en so, luxurious men, unheeding, pass
An idle summer life, in fortune's shine,
A season's glitter! Thus they flutter on,
From toy to toy, from vanity to vice;
Till, blown away by death, oblivion comes
Behind, and strikes them from the book of life.

LESSON I.

SECTION VI.

A NIGHT PIECE.

To be committed to the Memory of every Youth, in whose hands this volume shall be placed.

WHILE night in solemn shade invests the pole,
And calm reflection sooths the pensive soul,
While reason undisturb'd asserts her sway,
And life's deceitful colors fade away;
To thee, all conscious Presence! I devote
This peaceful interval of sober thought;
Here all my better faculties confine;
And be this hour of sacred silence thine!
If by the day's illusive scenes misled,
My erring soul from virtue's path has stray'd;

Guard

Snar'd by example, or by passion warm'd,
Some false delight my giddy sense has charm'd;
My calmer thoughts the wretched choice reprove,
And my best hopes are centred in thy love.
Depriv'd of this, can life one joy afford?
Its utmost boast a vain unmeaning word.

But, ah! how oft my lawless passions rove,
And break those awful precepts I approve;
Pursue the fatal impulse I abhor,
And violate the virtue I adore!
Oft, when thy better spirit's guardian care
Warn'd my fond soul to shun the tempting snare,
My stubborn will his gentle aid repress'd,
And check'd the rising goodness in my breast;
Mad with vain hopes, or urg'd by false desires,
Still'd his soft voice, and quench'd his sacred fires.

With grief oppress'd, and prostrate in the dust,
Shouldst thou condemn, I own thy sentence just.
But oh! thy softer titles let me claim,
And plead my cause by mercy's gentle name.
Mercy! that wipes the penitential tear,
And dissipates the horrors of despair;
From righteous justice steals the vengeful hour,
Softens the dreadful attribute of pow'r,
Disarms the wrath of an offended God,
And seals my pardon in a Saviour's blood!

All pow'rful Grace, exert thy gentle sway,
And teach my rebel passions to obey;
Lest lurking folly, with insidious art,
Regain my volatile inconstant heart!
Shall ev'ry high resolve devotion frames
Be only lifeless sound and specious names?
Oh rather, while thy hopes and fears control,
In this still hour, each motion of my soul,
Secure its safety by a sudden doom,
And be the soft retreat of sleep my tomb!
Calm let me slumber in that dark repose,
Till the last morn its orient beam disclose:
Then, when the great archangel's potent sound
Shall echo thro' creation's ample round,
Wak'd from the sleep of death, with joy survey
The op'ning splendors of eternal day.

SECTION VII.

AN ADDRESS TO THE DEITY.

GOD of my life, and Author of my days!
Permit my feeble voice to lisp thy praise;
And trembling take upon a mortal tongue
That hallow'd name to harps of seraphs sung;
Yet here the brightest seraphs could no more
Than hide their faces, tremble and adore.
Worms, angels, men, in ev'ry diff'rent sphere
Are equal all, for all are nothing here.
All nature faints beneath the mighty name,
Which nature's works, thro' all her parts, proclaim.
I feel that name my inmost thoughts control,
And breathe an awful stillness through my soul:
As by a charm the waves of grief subside;
Impetuous passion stops her headlong tide.
At thy felt presence all emotions cease,
And my hush'd spirit finds a sudden peace;
Till ev'ry worldly thought within me dies,
And earth's gay pageants vanish from my eyes;
Till all my sense is lost in infinite,
And one vast object fills my aching sight.
But soon, alas! this holy calm is broke;
My soul submits to wear her wonted yoke;
With shackled pinions strives to soar in vain,
And mingles with the dross of earth again.
But he, our gracious Master, kind as just,
Knowing our frame, remembers man is dust.
His spirit, ever brooding o'er our mind,
Sees the first wish to better hopes inclin'd;
Marks the young dawn of ev'ry virtuous aim,
And fans the smoking flax into a flame.
His ears are open to the softest cry,
His grace descends to meet the lifted eye;
He reads the language of a silent tear,
And sighs are incense from a heart sincere.
Such are the vows, the sacrifice I give;
Accept the vow, and bid the suppliant live:
From each terrestrial bondage set me free;
Still ev'ry wish that centres not in thee;
Bid my fond hopes, my vain disquiets cease,
And point my path to everlasting peace.

If the soft hand of winning pleasure leads
By living waters, and thro' flow'ry meads,
When all is smiling, tranquil and serene,
And vernal beauty paints the flatt'ring scene,
Oh teach me to elude each latent snare,
And whisper to my sliding heart...Beware!
With caution let me hear the syren's voice,
And doubtful with a trembling heart, rejoice.
If friendless, in a vale of tears I stray,
Where briers wound, and thorns perplex my way,
Still let my steady soul thy goodness see,
And with strong confidence lay hold on thee;
With equal eye my various lot receive,
Resign'd to die, or resolute to live;
Prepar'd to kiss the sceptre or the rod,
While God is seen in all, and all in God.

I read his awful name emblazon'd high
With golden letters on the illumin'd sky;
Nor less the mystic characters I see
Wrought in each flow'r, inscrib'd on ev'ry tree:
In ev'ry leaf that trembles to the breeze,
I hear the voice of God among the trees.
With thee in shady solitudes I walk,
With thee in busy crowded cities talk;
In ev'ry creature own thy forming pow'r;
In each event thy providence adore:
Thy hopes shall animate my drooping soul,
Thy precepts guide me and thy fear control.
Thus shall I rest unmov'd by all alarms,
Secure within the temple of thine arms,
From anxious cares, from gloomy terrors free,
And feel myself omnipotent in thee.
Then when the last, the closing hour draws nigh,
And earth recedes before my swimming eye;
When trembling on the doubtful edge of fate
I stand, and stretch my view to either state;
Teach me to quit this transitory scene
With decent triumph, and a look serene;
Teach me to fix my ardent hopes on high,
And, having liv'd to thee, in thee to die.

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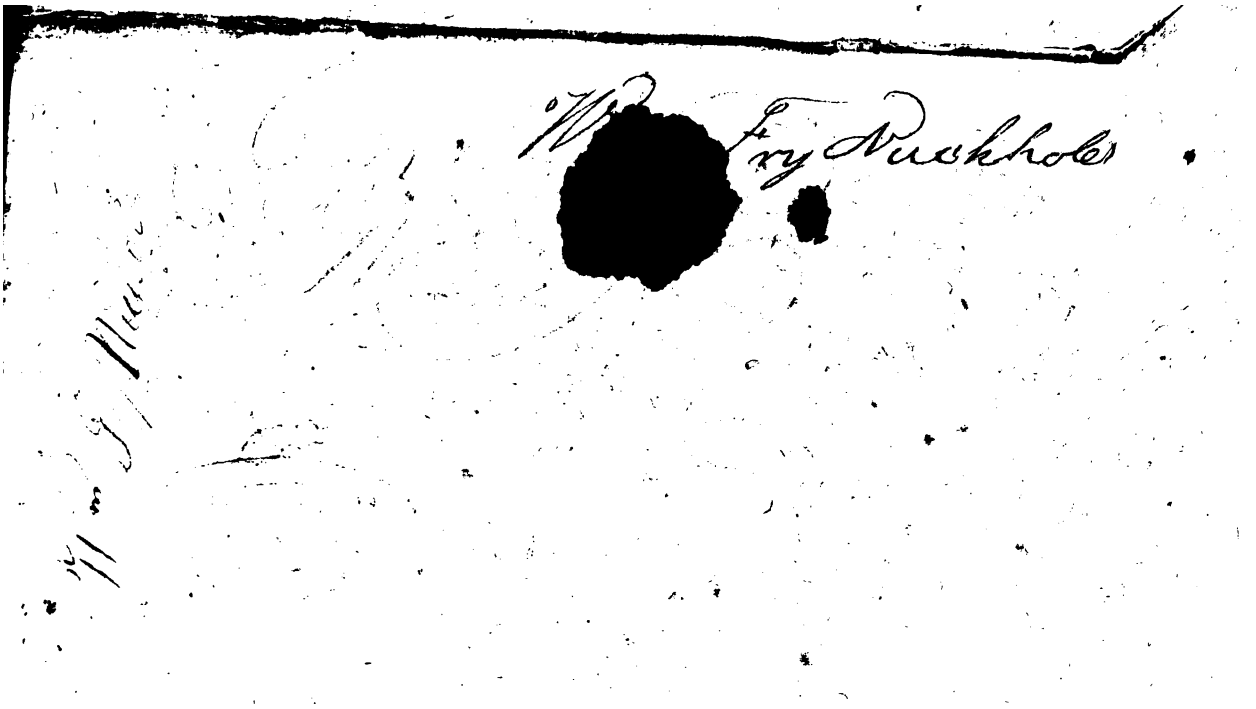

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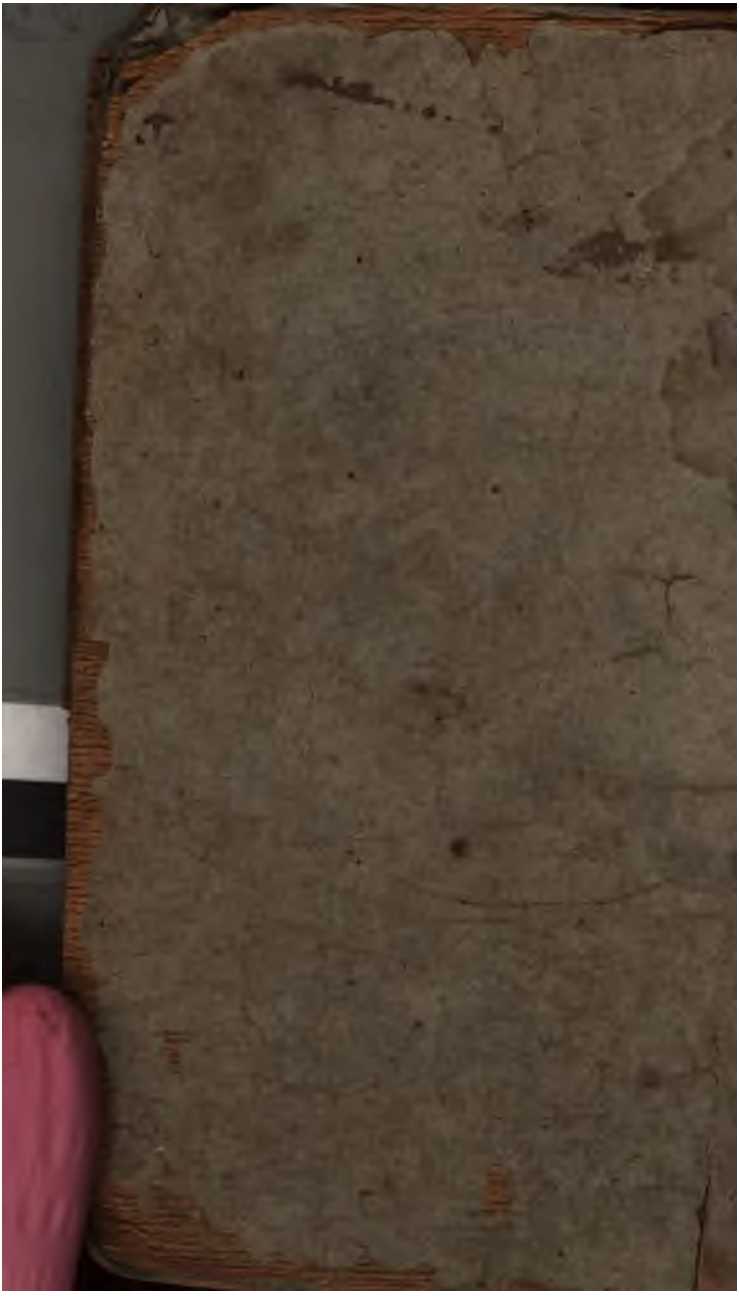
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